

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 01862576 4

PR  
2007  
.K3  
1841  
JMC





*William M. ...*

1841



THE  
**Legend**

OF

ST. KATHERINE OF ALEXANDRIA.

LONDON:  
PRINTED BY SAMUEL BENTLEY,  
Bangor House, Shoe Lane.

THE  
**Legend**  
OF  
ST. KATHERINE OF ALEXANDRIA.

EDITED,  
FROM A MANUSCRIPT IN THE COTTONIAN LIBRARY,  
BY JAMES MORTON, B.D.

VICAR OF HOLBEACH, PREBENDARY OF LINCOLN, AND CHAPLAIN TO  
THE RIGHT HONOURABLE EARL GREY.



LONDON:  
PRINTED FOR THE ABBOTSFORD CLUB.

M.DCCC.XLI.



EEB 23 1960



PRESENTED TO THE MEMBERS

OF

**The Abbotsford Club,**

BY

JAMES MORTON.



# THE ABBOTSFORD CLUB.

APRIL, M.DCCC.XLI.

---

## President.

JOHN HOPE, Esq.

Right Hon. The EARL of ABERDEEN.

ADAM ANDERSON, Esq.

DAVID BALFOUR, Esq.

5. CHARLES BAXTER, Esq.

ROBERT BELL, Esq.

ROBERT BLACKWOOD, Esq.

BINDON BLOOD, Esq.

BERIAH BOTFIELD, Esq.

10. JAMES BURN, Esq.

Hon. HENRY COCKBURN, LORD COCKBURN.

JOHN PAYNE COLLIER, Esq.

JAMES CROSSLEY, Esq.

JAMES DENNISTOUN, Esq.

15. JOHN DUNN, Esq.

Hon. JOHN HAY FORBES, LORD MEDWYN.

JOHN BLACK GRACIE, Esq.

DAVID IRVING, Esq. LL.D.

Hon. JAMES IVORY, LORD IVORY.

20. HON. FRANCIS JEFFERY, LORD JEFFERY.  
ALEXANDER JOHNSTON, Esq.  
JAMES KINNEAR, Esq.  
GEORGE RITCHIE KINLOCH, Esq.  
DAVID LAING, Esq.
25. HENRY LIDDELL, Esq.  
WILLIAM HUGH LOGAN, Esq.  
JAMES LUCAS, Esq.  
JAMES MACKNIGHT, Esq.  
HON. ALEXANDER MACONOCHE, LORD MEADOWBANK.
30. JAMES MAIDMENT, Esq.  
THEODORE MARTIN, Esq.  
WILLIAM HENRY MILLER, Esq. M.P.  
Rev. JAMES MORTON, B.D.  
ROBERT NASMYTH, Esq.
35. EDWARD PIPER, Esq.  
ROBERT PITCAIRN, Esq.  
JOHN ROBERTSON, Esq.  
Right Hon. ANDREW RUTHERFORD, LORD ADVOCATE.  
ERSKINE DOUGLAS SANDFORD, Esq.
40. ANDREW SHORTREDE, Esq.  
JOHN SMITH, youngest, Esq.  
EDWARD VERNON UTTERSON, Esq.  
PATRICK WARNER, Esq.  
Right Hon. SIR GEORGE WARRENDER, Bart.

### **Treasurer.**

JOHN WHITEFOORD MACKENZIE, Esq.

### **Secretary.**

WILLIAM B. D. D. TURNBULL, Esq.

## P R E F A C E.

---

THE following poetic Legend, now first printed, is contained in MS. Bibl. Cotton. Titus D. xviii. a small quarto volume in Gothic characters upon vellum. Among other contemporaneous works bound up with it in the same volume are two homilies, and a copy, wanting the beginning, of “*Institutiones Monialium Ordinis S<sup>ci</sup> Jacobi, veteri lingua Anglicana;*” from another copy of which, Nero A. xiv. passages illustrating the present work are quoted in the Notes and Glossary. The various readings are from MS. Bibl. Reg. 17. A. xxvii. a small quarto volume in Roman characters; in which are also the Legend of St. Margaret, and that of St. Juliana, both of which are quoted in the Notes and Glossary, and, if we may judge from the repeated use of the same expressions and similar turns of thought in each, seem not unlikely to have been written by the author of the present work.

Who the author was, the Editor has not been able to discover. The language is apparently that of the reign of Stephen or Henry II, and may be termed Semi-Saxon, as exhibiting the intermediate state of the

English, when passing out of the pure Anglo-Saxon into the more mixed form in which it appears, two hundred and fifty years later, in the writings of Gower and Chaucer. The MS. in both copies is written continuously as prose, without any graphic marks to distinguish it as a poetical composition; that such is, however, its character, is sufficiently manifest from the style, and the almost constant use of alliteration. The latter is, indeed, in many places very imperfect; the work being evidently remodelled from an Anglo-Saxon original, at a period when the ancient mode of versification was beginning to be laid aside, and to give way to the fashion of rhyming, introduced by the Norman minstrels. The substitution of words the same in sense, but dissimilar in sound, for such as had become obsolete, would break the regularity of the verse, which appears to have been further defaced by interpolation and periphrasis. Still, as in some ancient building mutilated and disfigured by modern alterations, enough remains of the original fabric to show what it must have been in its pristine state.

With regard to the story here narrated, the question arises, how far it is to be believed as true, or to be regarded as a fiction. Such a question could hardly have suggested itself in the age when the Legend was written. From a remote period, the lives of saints and martyrs were usually recited to the people in churches, and sometimes even sung, at the annual festivals instituted to commemorate their virtues and sufferings; and in an age when, through ignorance of the laws of nature, many ordinary occurrences appeared supernatural, men were little inclined to doubt the reality of the events and circumstances, however marvellous, recorded of persons of acknowledged sanctity. The writers of the legends did not hesitate to claim for them the credit due

to the most clearly established facts;<sup>1</sup> and it is allowed that, in general, they narrate the history, however mixed with fable, of real persons and events. It is, at least, certain that they frequently mention incidentally facts and circumstances that tally with and confirm the accounts of genuine history; but, in course of time, many absurd and extravagant fictions having been added to the original narratives, their credit declined, and at last sunk so low, that the very name of Legend commonly suggested the idea of a tale transgressing equally the bounds of truth and credibility. It is indeed a received opinion that not a few of this class of compositions are wholly fictitious; and it has been contended, not without an appearance of reason, that the story now under consideration is among this number. In support of this opinion it is observed, that St. Katherine is not mentioned in the works of any contemporary writer. The different narrators of her life are not even agreed whether Maxentius or Maximinus was the tyrant who put her to death.<sup>2</sup> The most approved account, and which agrees in most particulars with the present Legend, is that which was compiled, or translated into Latin from some more ancient narrative in Greek, by Simeon, surnamed Metaphrastes, about the beginning of the tenth century. According to this writer, Katherine was the daughter of the Emperor Constantius, and suffered under Maxentius. From this it would follow that she was sister to Constantine the Great. By other legendary writers she is said to have been a grandchild of Constantius, being the daughter of his son Costus, who by right of his mother succeeded to the throne of the kingdom

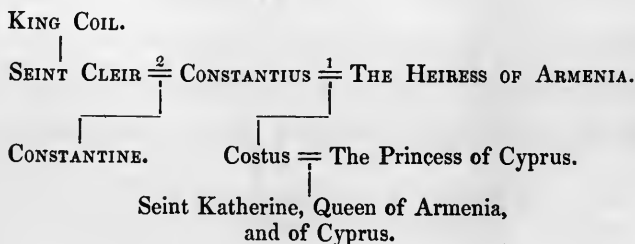
<sup>1</sup> See an instance of this in a passage quoted by Warton, *Hist. Eng. Poetry*, i. 126, note t. edit. 1824.

<sup>2</sup> Le Sueur, *Hist. de l'Eglise et de l'Empire*, an. 308.

of Armenia, and, by marrying a princess of Cyprus, became king of that island likewise, and founded a city there, called from him Fama Costi, afterwards Famagosta. But authentic history is silent concerning this royal personage; and it may, therefore, be conjectured that his name, Costus, is merely an abbreviation of Constantius. Of this prince it is related, that, after the death of his first wife, he married Helen, or, according to another account, Cleir, daughter of Coil, or Coel, a British king, who reigned at Colchester.<sup>1</sup>

The most celebrated transaction in the life of St. Katherine, and perhaps as impudent a fiction as any in the whole legendary mythology, is the story of her marriage with the divine Saviour. We are told that the Virgin Mary appeared to an aged anchorite named Adrian, and commanded him to go to Alexandria and invite the Princess Katherine, in her name, to accompany him to his hermitage in the desert, where she would see and be united in marriage to that heavenly King, for love of whom she had refused the love of the numerous earthly kings who had solicited her hand. The venerable messenger obeyed, and, having arrived at the palace, miraculously obtained access to the princess in her private study, where he told his

<sup>1</sup> It may be supposed that this account of the parentage of the Saint would contribute to increase her popularity in England. Her genealogy is thus shown in MS. Harl. 2258, fol. 33, b.





errand; which she no sooner heard than she joyfully agreed to accompany him to the appointed place. When they reached the desert, and were near the confines of his cell, the hermit could not recognise his humble abode, and began to be in great trouble, thinking he had lost his way; but, when he had uttered a fervent prayer, he looked up, and beheld "the most glorious mynster that ever man saw," and heard a marvellous melody of voices of saints and angels. Here they were welcomed by the blessed Virgin, who told Katherine, that, as she had not been baptized, she was not yet fit to come into her Son's presence. Upon this "there appeared in chyrche a fonte solemnly arrayed with all that long thereto: and the blessed Virgin called Adrian, and bade him baptize her daughter, and not to change her name, for, said she, Kattryne she shall hyght, and I shall hold her to you myself. And with this Adrian waxed as blind as he had never seen afore; and then he was a sorry man, but nought he dorste saye. Then our Lady unclothed this young Queen Kattryne, and brought her to Adrian, and he baptized her; and our Lady named her Katteryne. And she clothed her again, and by that time had Adrian his syght as well as before. The Virgin then led the joyful maiden into the queyr; and, as they entered in, so great a sweetness come agaynst them that it passyd all herts to thynk it. And with that she beheld the semliest yong kyng stondyng atte the auter, crownyd with a ryall crowne, havynge aboute hym grette moltitude of angelys and saynts."<sup>1</sup> Then the Virgin, with much reverence, presented Katherine to her blessed Son; and, after suitable discourse,

<sup>1</sup> MS. Bibl. Cotton. Titus A. xxvi. fol. 308.

he led her to the altar, and said, "I take you here, Katteryn, to my spouse, behottynge youe trewly never to forsake you whylls youre lyffe lastethe; and after this lyffe I schall bryng youe to an endelesse lyffe, where ye schall dwell with me in blisse withoute ende." With this he put a ring on her finger, and bade Adrian "doo on his vestements, and goo to masse, and saye the servyce ower them, as belongethe to the costome of weddyng."<sup>1</sup> When the ceremony was ended, Katherine fell into a swoon; and when she recovered her consciousness, she found herself in the cell of the aged hermit, and the glorious scenes she had passed through would have seemed to her as a dream, if she had not found the ring still on her finger. — This monstrous fable, which is not recorded in the more ancient and genuine lives of the Saint, appears to have been built on the slight foundation of some expressions in the present Legend<sup>2</sup> similar to those usually applied to nuns when they make their profession, who are said, in a mystical sense, to be espoused to Christ.

The present narrative is, indeed, remarkably free from the more gross and puerile absurdities that too often deform works of this kind. The story is told in an earnest and unaffected manner, that arrests and fixes the attention. It contains noble and generous sentiments, and exhibits examples of enduring courage and faithful piety. The spirit of the dialogue, and the interest excited by the characters and incidents, are such as might have recommended it as a fit subject for dramatic composition. Warton, from Matthew Paris, informs us that Geoffrey Abbot of St. Alban's wrote a miracle play

<sup>1</sup> MS. Bibl. Cotton. Titus A. xxvi. fol. 180.

<sup>2</sup> See lines 1517—1520; see also Metaphrastes in *Surii de Vitis Sanctorum*, tom. vi.

on the story of St. Katherine.<sup>1</sup> Dryden, who speaks of a French play on the same story, has made it the subject of one of his rhyming tragedies, "Tyrannick Love, or the Royal Martyr;" but in the construction of the plot he has departed considerably from the original narrative.

In presenting this volume to his associates of the Abbotsford Club, the Editor will be gratified if it should be considered by them to be of any value as a contribution towards the history of the English language and literature. With the view of rendering it more useful, he has given a translation of the Legend, and a Glossary of the more obscure words, pointing out most of the places where they occur, and enabling the reader to discover their meaning by pointing out their etymology, wherever he has been able to trace it, or by adducing quotations from other works of the same age. Notwithstanding the pains he has taken with the work, he is afraid it will not be found to be free from inaccuracies and imperfections. Its defects would have been greater if he had not been assisted by the valuable suggestions of his friends Benjamin Thorpe, and Joseph Stevenson, Esqrs. to whom he begs leave to express his sincere thanks; and also to Mr. John Fehon, for his vigilant care and useful hints while the work was passing under his eye as Corrector of Mr. Bentley's Press.


The engraving on the title-page is copied from a drawing in MS. Bibl. Reg. 2. B. vii. fol. 284, apparently executed about the beginning of the fourteenth century.

<sup>1</sup> Hist. Eng. Poetry, i. cxlii.



# The Legend of Saint Katherine.

---

ONSTANTIN ⁊ Maxence  
weren on a time,  
as in Keiseres stude,  
hehest in Rome.  
Ah Constantin ferde  
þurh þe burh-menne reað<sup>1</sup>  
into Fronc londe,  
⁊ wunede sum hwile þear<sup>2</sup>  
for þe burh nede :<sup>3</sup>  
⁊ Maxence steorede  
þe refschiþe in Rome.

10

---

Constantine and Maxence were, upon a time, as in the Emperor's place, highest in Rome. But Constantine went, by advice of the citizens, into France, and dwelt some time there, for the city's need; and Maxence directed the government in Rome.

---

<sup>1</sup> read.

<sup>2</sup> hwiles þer.

<sup>3</sup> burhes neode.

Weox umbe hwile  
 weorre<sup>1</sup> ham bitwenen,  
 ⁊ comen to<sup>2</sup> fihte.  
 Was Maxence<sup>3</sup> ouercumen,  
 ⁊ fleah into Alixandre.  
 Constantin walde after  
 ⁊ warpen him þeonne.  
 Ah se wide him wex  
 weorre on euch half, 20  
 ⁊ nomeliche in a londe  
 Ylirie het,<sup>4</sup>  
 þ̅ tear he atstutte.<sup>5</sup>  
 Ða Maxence herde<sup>6</sup> þis,  
 þ̅ he was of him siker  
 ⁊ of his cume careles,  
 warð king of þ̅ lond  
 þ̅ lei into Rome,  
 as diden meast alle  
 þe oðre of þe worlde. 30  
 Bigon anan ase wod wulf

War, after a while, grew between them, and they come to battle. Maxence was overcome, and fled into Alexandria. Constantine would pursue, and drive him out thence. But so wide grew the war on every side, and especially in a country called Illyria, that he stopped there. When Maxence heard this, as he was secure respecting him, and in no anxiety about his coming, he made himself king of that country, which was subject to Rome, as was almost all the rest of the world. He began anon, as a mad wolf, to

<sup>1</sup> hwiles wreððe.   <sup>2</sup> to þe.   <sup>3</sup> Ðes Maxence wes.   <sup>4</sup> Yric hatte.   <sup>5</sup> þ̅ ter he etstutte.   <sup>6</sup> i-herde.

to werren hali chirche,  
 ⁊ drahen<sup>1</sup> Cristene men,  
 þe lut þ̃ ter weren,  
 alle to heaðendom,  
 heaðene as he wes !  
 summe þurh muchele ȝeouen  
 ⁊ misliche meden,  
 sume þurh fearlac  
 of eiful<sup>2</sup> þreates !  
 o last wið stronge tintrohen<sup>3</sup>  
 ⁊ licomliche pinen.

40

**I** þe fif ⁊ þrittuðe ȝer  
 of his rixlinge  
 he set o kine setle  
 i þe moder burh  
 of Alexandres riche,  
 ⁊ sende<sup>4</sup> heast ⁊ bode,  
 se wide se þe lond was,  
 þ̃ poure ba ⁊ riche  
 comen þer to-foren<sup>5</sup> him

50

persecute holy church, and to draw Christian men, the few that there were, all to heathenism, heathen as he was ; some by large gifts and divers rewards,—some through terror of his awful threats ; lastly, with severe torments and bodily pains.

In the thirty-fifth year of his reign he sat on his royal throne in the mother city of Alexander's kingdom, and sent command and proclamation, as

<sup>1</sup> dreien.

<sup>2</sup> of his fule.

<sup>3</sup> tintreo.

<sup>4</sup> he sende.

<sup>5</sup> comen bi-uoren.

to þe temple, i þe tun,  
 of hise heaðene godes ⁊  
 euchan wið his lac,  
 for to wurðschipen<sup>1</sup> ham wið.  
 Comen alle to his bode ⁊  
 ⁊ euchan bi his euene,  
 bifore Maxence self,  
 wurðschipede<sup>2</sup> his maumez.  
 Ðe riche reoðeren  
 ⁊ scheop ⁊ bule,  
 hwa se mihte,<sup>3</sup>  
 brohten to lake ⁊  
 þe poure cwike briddes.

60

In þis<sup>4</sup> burh was wuniende  
 a meiden swiðe ʒung of ʒeres,  
 two wone of twenti,  
 feir ant freolich  
 o wlite ⁊ o westum<sup>5</sup> ⁊  
 ah ʒet, þat is<sup>6</sup> mare wurð,  
 staðelfest wiðinnen,

70

wide as the land was, that both poor and rich should come before him to the temple, in the town, of his heathen gods, each with his offering, to worship them with. They come all at his bode; and every one with his equals, before Maxence himself, worshipped his idols. The rich, whoso were able, brought oxen and sheep and bulls, as offerings: the poor, live birds.

In this city there dwelt a very young maiden, of two years less than twenty, fair and of noble aspect in face and stature, besides, that which is more estima-

<sup>1</sup> wurgin.<sup>2</sup> to wurgin.<sup>3</sup> mahte.<sup>4</sup> þis ilke.<sup>5</sup> wastun.<sup>6</sup> wes.



of treowe bileaue :  
 ane kinges Cost hehte  
 anlepi dohter :  
 i-curet clergesse,  
 Katerine i-nempnet.  
 Dis meiden was baðe  
 faderles ⁊ moderles  
 of hire childhade.  
 Ah, þa ha zung were, 80  
 ha held hire eldrene hird  
 wisliche ⁊ warliche  
 i þe heritage ⁊ i þe herd  
 þ̃ com hire of burðe<sup>1</sup> :  
 nawt for þi þ̃ hire þuhte  
 god in hire heorte  
 to habbe monie under hire,  
 ⁊ beon i-clepet lafdi,  
 þ̃ feole tellen<sup>2</sup> wel to :  
 ah baðe ha wes offeard 90  
 of schome ⁊ of sunne,

ble, steadfast within, of true faith: the only daughter of a king named Cost; a woman of extraordinary learning, named Katherine. This maiden was both fatherless and motherless from her childhood. But, though she was young, she maintained her parents' household wisely and warily in the heritage and in the hall<sup>3</sup> that came to her by birth: not because in her heart it seemed to her good to have many under her, and be called Lady, that many highly esteem; but she was afraid both of shame and of sin, if they were dispersed, or evil befel them,

<sup>1</sup> þ̃ com of hire burde.

<sup>2</sup> telleð.

<sup>3</sup> Literally *hearth*.

3if þeo<sup>1</sup> weren to-dreaued,  
 oðer misferden,  
 þ hire forð-fadres  
 hefden i-fostret.

For hireself, ne kept ha  
 nawt of þe worlde.

Ðus lo for hare sake  
 ane dale ha atheld<sup>2</sup>

of hire eldrene god,  
 ʔ spende al þ oðer  
 in nedfule ʔ in nakede.

100

Deos milde meke meiden,  
 þeos lufsume lafdi  
 wið lastelese lates,  
 ne luuede ha nane lihte plahen,  
 ne nane sotte songes.  
 Nalde ha nane ronnes<sup>3</sup>  
 ne nane luue runes  
 leornen ne lustnen.<sup>4</sup>

110

whom her forefathers had nourished. For herself, she set no value upon the world. Thus, for their sake, she retained one part of her parents' wealth, and spent all the other on the needy and the naked.

This mild, meek maiden,—this lovely<sup>4</sup> lady with blameless manners, loved no trifling amusements, nor any sweet songs. No whisperings, nor any love

<sup>1</sup> þ þeo.

<sup>2</sup> heo etheold.

<sup>3</sup> ne luuede heo nane lihte plohen,

ne nane luue ronnes.

Nalde heo nane songes.

<sup>4</sup> Perhaps lufsume may have been originally lofsume, "praiseworthy."

ah eauer ha hefde  
 on hali writ  
 ehnen oðer heorte,  
 oftest ba togederes.  
 Hire fader hefde iset hire  
 earliche to lare<sup>1</sup> !  
 ⁊ heo, þurh þe Hali Gast,  
 undernam<sup>2</sup> hit se wel  
 þ̅ nane ne was hire euening.  
 Modi meistres ⁊ fele 120  
 fondeden hire ofte  
 o swiðe fele halue,  
 for to undernimen hire !  
 ah nes ter nan þ̅ mihte,  
 wið alle hise crefti crokes,  
 neuere anes wrenchen hire<sup>3</sup>  
 ut of þe weie !  
 ah se sone ha ȝeald ham  
 swuche ȝain-clappes,  
 ⁊ wende hare wiheles 130

ditties, would she learn or listen to; but had ever on holy writ her eyes or  
 her heart, oftenest both together. Her father had set her early to learning;  
 and she, through the Holy Ghost, acquired it so well that none was her  
 equal. Many grave masters tried her often, on very many sides, to entrap  
 her; but there was none that might, with all his crafty wiles, ever once entice  
 her out of the way: but so soon she dealt them such counter-strokes, and

<sup>1</sup> to leaſ ant to lare.

<sup>2</sup> ant heo underueng hit  
 þurh þen Hali Gaſt, ſe wel.

<sup>3</sup> ah nes þer nan þ̅ mahte  
 neuer-anes wrenchen hire  
 mid al his crefti crokes.

upon ham seluen,  
 þ̅ al ha cneowen<sup>1</sup> ham  
 crauant ⁊ ouercumen,  
 ⁊ cweðen hire þe meistrīe  
 ⁊ te menske al up.

**H**us hwil a<sup>2</sup> wiste hire,  
 ⁊ þohte ai to witen hire  
 meiden in meidenhad,  
 as ha set in a bur  
 of hire burðe<sup>3</sup> boldes, 140  
 þa herde ha<sup>4</sup> a swuch murð  
 toward te awariede  
 maumetes temple,  
 lowinge of þ̅ ahte,  
 ludinge of þa men,  
 gleowinge of euch gleo,  
 to herien ⁊ hersumēn  
 hare heaðene godes.  
 As ha þis i-herde,  
 ⁊ nuste ȝet hwat hit was, 150

turned their wiles upon themselves, that they all acknowledged themselves craven and overcome, and yielded her entirely the mastery and the honour. Thus while she guarded herself, and thought ever to keep herself a maiden in maidenhood, as she sat in a chamber of her hereditary mansion, she heard such a sound of mirth in the direction of the accursed idol's temple, lowing of cattle, shouting of men, with minstrelsy and all kinds of mirthful music, to honour and reverence their heathen gods. As she heard this, and wist not yet what it was, she

<sup>1</sup> i-cneowen.

<sup>2</sup> ha.

<sup>3</sup> burde.

<sup>4</sup> heo i-herde.

ha sende swiðe for to witen  
 hwat wunder hit were,  
 Sone se hire sonde  
 com azain, ⁊ seide  
 hire þe soðe,  
 heo swa i-tend of wraððe<sup>1</sup>  
 þ̃ wod ha walde wurðen.<sup>2</sup>  
 Het up of hire hird  
 hwuch as ha walde,  
 ⁊ wende hire þiderward. 160  
 I-fond ter swiðe feole  
 ȝeinde ⁊ ȝurende,  
 ⁊ þeotinde unþuldeliche  
 wið reowfule reames,  
 þ̃ Cristene weren  
 ⁊ leaffule i Godes lei ⁊  
 ah, for dred of deað, diden  
 þ̃<sup>3</sup> deoueles lac  
 as þe heaðene diden.  
 Hwa was wurse þen heo<sup>4</sup> 170

sent immediately to learn what wonder it might be. As soon as her messenger returned, and said to her the truth, she so kindled with wrath that she was about to go mad. She called up of her household such as she would, and betook herself thitherward. She found there a great number crying and screaming, and yelling impatiently with rueful lamentations, who were Christians and believers in God's law; but, through fear of death, performed that devil's sacrifice as the heathen did. Who was inwardly, in heart, worse wounded

<sup>1</sup> wreððe wes.<sup>2</sup> wurðen walde.<sup>3</sup> þes.<sup>4</sup> hire.

heorte i-wundet  
 inwið, for þe wrecches  
 þ̅ ha seh swa<sup>1</sup> wraðe  
 workes wurchen  
 azain Godes wille ?  
 Dohte þah, as ha wes  
 þuldi<sup>2</sup> ⁊ þolemod,  
 se zung þing as ha was,  
 hwat hit mihte zeinen  
 þah ha hire ane were  
 azein so kene Keisere  
 ⁊ al<sup>3</sup> his kineriche.  
 Stod stille ane hwile,  
 ⁊ hef hire heorte up  
 to þe hehe Helend  
 þ̅ i-heried is in heuene.  
 Bisohhte him help ⁊ hap  
 ⁊ wisdom, as wisliche  
 as al þe world is  
 wealt<sup>4</sup> þurh his wissunge.

180

190

than she, for the wretched people whom she saw work so eagerly works against God's will? She thought, however, as she was patient and enduring, notwithstanding so young thing as she was, what it might profit, though she alone were to strive against so severe an Emperor and all his empire. She stood still a while, and lifted up her heart to the high Saviour that is honoured in heaven. She sought of him help, and success and wisdom, as wisely as all the world is governed through his direction. Thereafter she

<sup>1</sup> *deest swa.*<sup>2</sup> *huldi.*<sup>3</sup> *deest al.*<sup>4</sup> *i-wald.*

Drafter wepnede hire  
 wið soðe bileaue,  
 ⁊ wrat on hire breoste biforen  
 hire teð and hire tunge<sup>1</sup>  
 þe hali taken<sup>2</sup> ⁊  
 and com leapinde forð  
 al i-tend of þe lei  
 of þe<sup>3</sup> Hali Gast,  
 as te Keisar stod  
 bimong þ<sup>4</sup> suneful slaht 200  
 of þ i-slein ahte,  
 deoule to lake,  
 þ each waried weoued  
 of þa mix maumez  
 ron of þat balefule [blod]<sup>5</sup>  
 al bi-blodked ⁊  
 ⁊t bigon to zeien  
 ludere steuene,

armed herself with true faith, and marked on her breast and before her teeth  
 and her tongue the holy sign, and came bounding forth all kindled with  
 the flame of the Holy Ghost, as the Emperor stood among that sinful slaughter  
 of the slain cattle, a sacrifice to devils, so that each accursed altar of the foul  
 idols ran with that baleful blood all besmeared. And she began to cry with a

<sup>1</sup> ant tunge of hire muð.

<sup>2</sup> þe hali rode taken.—The sign of the cross appears to have been in use at a very early period among Christians: “Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum et calceatum, ad lavaera, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exerceat, frontem *crucis signaculo* terimus.”—Tertull. de Corona Militis, cap. viii.

<sup>3</sup> of lei  
of þen.

<sup>4</sup> þe.

<sup>5</sup> ron of þ baleful blod.

"Gretunge, Keiser,  
 walde wel bicume þe 210  
 for þin hehnisse,  
 zif þu þis ilke zeld,  
 þ̃ tu dost to deuelen  
 þ̃ fordeð þe baðe  
 in licome ⁊ in sawle,  
 ⁊ alle þ̃ hit driuen ⁊  
 zif þu hit zulde ⁊ zeoue  
 to his wurðmund  
 þ̃ schop þe ⁊ al þe world,  
 ⁊ weald<sup>1</sup> þurh his wisdom 220  
 al þ̃ i-schapen is.  
 Ich walde, King,<sup>2</sup> grete þe  
 zif þu understode  
 þ̃ he ane<sup>3</sup> is to herien,  
 þurh hwam ⁊ under hwam  
 alle kinges rixlen.  
 Ne ne mai na þing  
 wiðstonden his wille,

loud voice, "Greeting, O Emperor, would well become thee for thy high station, if thou gavest this, which thou dost to devils that destroy thee both in body and in soul, and all that pursue the same course; if thou payedst and gave this to his honour who made thee and all the world, and rules by his wisdom all that is made. I would greet thee, O King, if thou understoodest that he alone is to be praised, through whom and under whom all kings rule. Nor may anything withstand his will, though he has much forbearance. This

<sup>1</sup> ant al walt.

<sup>2</sup> Keiser.

<sup>3</sup> he him ane.



þah he muche þolie.

Des heuenliche Lauerd

230

luueð treowe bileaue,

ʔ nowðer blod ne ban

of unforgult ahte ⁊

ah þ mon halde ʔ heie

his halewende heaste.

Ne nis na þing, hwer þurh,

monnes muchele madschipe

wraððeð him wið mare

þen þ schafte of mon

þ he schop, ʔ ʒef schead.

240

ba of god ʔ of uuel

þurh wit ʔ þurh wisdom,

schal wurðe se forð ut of his wit,

þurh þe awariede gast,

þ he ʒelt þe wurðschipe<sup>1</sup>

to witlese<sup>2</sup> þing

þ te feond wuneð in,

þ he ahte to Godd ⁊

---

heavenly Lord loveth true faith, and neither blood nor bone of innocent cattle; but that man keep and reverence his sanctifying behest. Nor is there anything by which the great folly of man more displeases him than that the creature man whom he made, and to whom he gave the faculty of distinguishing both good and evil by reason and wisdom, should become so irrational, through the accursed spirit, that he pays the worship to senseless things that the fiend dwells in, which he owes to God; and that he honours and reveres a

---

<sup>1</sup> wurðmunt.

<sup>2</sup> unwitlese.

ƿt hereð ƿt hersumeð

seheliche schaft,<sup>1</sup>

250

blodles ƿt banles

ƿt limen wiðute liue,<sup>2</sup>

as he schulde his heren<sup>3</sup>

ƿt alre þinge Schuppent,

þ is Godd unsehelic.

“ Ðe feond þ findeð

euch uuel, bimong alle<sup>4</sup>

crokinde creftes,

wið neauer an ne keccheð he

creftiluker cang men,

260

ne leadeð to unbileauē,

þen þ he makeð men,

þ ahten to wite wel

þ ha beoð bizetene,

i-borne, ƿt i-broht forð

þurh þe heuenliche Fader,

to make swuche maumez

of treo oðer of stan,

visible creature, bloodless and boneless, and limbs without life, as he should honour the Creator of himself and of all things,<sup>5</sup> who is the invisible God.

“ The fiend that inventeth every evil, among all crooked crafts, with none catcheth he more craftily froward men, nor leadeth them to unbelief, than in that he maketh men, who ought to know well that they are begotten, born,

<sup>1</sup> schaftes.

<sup>2</sup> leomen buten live.

<sup>3</sup> his ant heoren.

<sup>4</sup> alle his.

<sup>5</sup> Following the other MS. this passage would be — “ as he should the Creator of himself, and of them (*i. e.* the things worshipped) and of all things.”

oðer, þurh mare madschipe,  
of gold oðer of seluer :  
270  
ʔ ziuen ham misliche nomen,  
of sune oðer of mone,  
of wind ʔ wude ʔ wattres,<sup>1</sup>  
ʔ hersumeð ʔ wurcheð<sup>2</sup>  
as tah hit<sup>3</sup> godes weren.  
Ne naueð he þurh oðer þing  
i þis bileaue i-broht ow  
bote þat ow þunche  
þ ha schulen lasten a,  
for þi þ ze ne sehen<sup>4</sup> ham  
280  
neauer biginnen.  
Ah þer nis bot a Godd,  
þurh hwam witerliche  
ha alle weren  
i-wrahte, ʔ of nawiht :  
ʔ i þis world i-set  
us for to frouren  
ʔ for to fremien.<sup>5</sup>

and brought forth through the heavenly Father, to make such idols of wood or of stone, or, through greater folly, of gold or silver; and give them divers names, of sun or moon, of wind, of wood, of water, and revere and worship them as if they were gods. He hath by no other means brought you into this belief but that it seems to you that they shall last for ever, because that you never saw their beginning. But there is only one God, through whom assuredly all these things were made, and of nothing; and placed in this world to comfort

<sup>1</sup> of wind, of wude, of wattres.

<sup>2</sup> wurgið.

<sup>3</sup> ha.

<sup>4</sup> ne schulen.

<sup>5</sup> ant to fremien.

And alswa as euch þing hafde  
 bigginige of his godlec, 290  
 alswa schulen alle habben  
 endinge zif he þ walde.  
 Engles ⁊ sawlen,  
 þurh þ ha bigunnen,  
 ahten ⁊ mahten  
 endin þurh cunde ⁊  
 ah he, þurh his milce ⁊ godlec,  
 of his grace makeð ham  
 þ ha beon<sup>1</sup> eche<sup>2</sup>.  
 buten ende ⁊ 300  
 ⁊ þerfore nis na þing  
 euening ne eche  
 wið Godd þ ze gremien<sup>3</sup> ⁊  
 for he is hare alre  
 Schuppend, ⁊ scheop ham<sup>4</sup>  
 in sum time,  
 ⁊ na time nes neauer  
 þ he bigon<sup>5</sup> to beon in.

us and to benefit us. And also, as everything had a beginning, of his goodness, so should all things have an end, were he to will it. Angels and souls, as they had a beginning, ought and might naturally have an end; but he, through his mercy and goodness, of his grace makes them to be eternal, without end: and therefore there is nothing equal to nor everlasting with God, whom ye provoke; for he is the Creator of them all, and made them in time, and there never was a time in which he began to exist.

<sup>1</sup> beoð.<sup>2</sup> in eche.<sup>3</sup> gremieð.<sup>4</sup> schcop al.<sup>5</sup> he ne bigon.

**P**E Keiser bistarede hire  
 wið swiðe steape ehnen 310  
 hwil þ ha spek þus.  
 Swiðe he awundrede him<sup>1</sup>  
 of hire wliwi westum,<sup>2</sup>  
 ⁊ swiðre of hire wordes,  
 ⁊ feng on þus to speken :  
 “ Ði leor is, meiden, lufsum,  
 ⁊ ti muð murie ⁊ witti :  
 ⁊ wise wordes hit weren,  
 gif ha neren false :  
 ah we witen wel þ ure lahes, 320  
 ure bileaue, ⁊ ure lei  
 hefde lahe sprung.  
 Ah al þ ge seggen  
 is se sutel sotschipe,  
 þ hit na wis mon,  
 ah witlese, hit wenen.<sup>3</sup>  
 Me hwat is mare madschipe

The Emperor gazed at her with eyes deeply intent while she spake thus. Much was he amazed at her beautiful form, and more at her words, and began thus to speak : “ Thy countenance, O maiden, is lovely, and thy mouth pleasant and wise; and these were wise words, if they were not false : but we know well that our laws, our belief, and our faith had a legitimate origin. But all that you say is such manifest folly, that no wise man, but witless, would credit it. Moreover,

<sup>1</sup> *deest* him.<sup>2</sup> *wastun.*<sup>3</sup> *weneð.*

þen for to leuen on him,  
 ⁊ seggen þ̅ he is Godes Sune,  
 þe þ̅ Giws demden 330  
 ⁊ heaðe hongeden?  
 þ̅ he was akennet  
 of Marie, a meiden,  
 wiðute bruche of hire bodi<sup>1</sup>?  
 Deide ⁊ wes i-buried,  
 ⁊ herhede helle!  
 ⁊ aras of deað,  
 ⁊ steah into heuene<sup>2</sup>?  
 ⁊ schal eft, o domesdei,  
 cumen ba to demen 340  
 þe cwike ⁊ te deade?  
 Hwa walde i-leue þis,  
 þ̅ is as nowt wurð?  
 þ̅ alle ower leasunges

what is greater madness than to believe in him, and say that he is the Son of God, whom Jews condemned and heathens hanged? That he was born of Mary, a maiden, without use of her body? That he died and was buried, and harrowed<sup>3</sup> hell; and arose from death, and ascended into heaven; and shall again, on doomsday, come to judge both the quick and the dead? Who would believe this, which is as nothing worth? So that all your leasings are

<sup>1</sup> ant heðene ahongen?  
 ant tet he wes akennet  
 of Marie, a meiden,  
 buten monnes mon,  
 ant i-boren of hire bodi  
 buten bruche.

<sup>2</sup> ant steh to þe heuene.

<sup>3</sup> i. e. robbed, plundered.

beoð unleffiche.

Ah zet ne puncheð ow

nawt inoh<sup>1</sup> to forleosen ow

þus i þulli misbileaue!

ah gað zet,<sup>1</sup> ⁊ seggeð schome

bi<sup>1</sup> ure undeaðliche godes

350

þe Sunne ⁊ te Mone,

þ̅ euch mon ahte her<sup>2</sup>

⁊ herien in eorðe."

**P**EOS meiden lette lutel  
of al þ̅ he seide,  
⁊ smirkende smeðeliche  
zef him þullich onswere!

"Alle iseo þine sahen

sotliche i-sette.<sup>3</sup>

Clepes þoa þinges godes

360

þ̅ nowðer sturie ne mahenne

steoren<sup>4</sup> ham seluen<sup>1</sup>

incredible. But yet, it seemeth not to you enough to destroy yourself thus in such unbelief; but you go farther, and say shame concerning our immortal gods, the Sun and the Moon, that every man on earth ought to honour and worship."

This maiden thought little of all that he said, and smiling complacently gave him this kind of answer: "I perceive that all thy sayings are foolishly spoken. Call you those things gods, which can neither put themselves in motion, nor,

<sup>1</sup> *Desunt* inoh, zet, bi.

<sup>2</sup> hersumin.

<sup>3</sup> i-seide.

<sup>4</sup> ne storen.

bute as te hehe King  
 hat ham of heuene,  
 ⁊ heo buheð<sup>1</sup> to him  
 as schafte<sup>2</sup> to his Schuppend?  
 Nis buten an Godd,  
 as ich ear seide,  
 þat al þe world wrahte  
 ⁊ alle worldliche þinges!  
 and al wurcheð his wil,  
 bute mon ane.  
 Stille beo þu þenne,  
 ⁊ stew swuche wordes!  
 for ha beon al witlese,  
 ⁊ windi of wisdom."

370

**Þ**E Keiser wundrede him swiðe  
 of swuche<sup>3</sup> wordes,  
 ⁊ wedinde cweð!  
 "Meiden, ich seo wel,  
 for sutel is ⁊ eð-sene,

380

when moved, direct their course, but as the high King of heaven bids them, and they submit to him as creatures to their Creator? There is but one God, as I before said, who made all the world and all worldly things; and all things work his will but man only. Be thou still then, and stop such words; for they are all void of reason, and empty of wisdom."

The Emperor wondered greatly at such words, and angrily said: "Maiden,

<sup>1</sup> beoð.<sup>2</sup> schat.<sup>3</sup> of hire.



o pine pulliche<sup>1</sup> sahen,

þ̃ tu were i-set zung

to leaf ʔ to lare.

Ah<sup>2</sup> of swuche larespel

þu haues leaue i-leorned,<sup>3</sup>

þ̃ tu art, þer onont,

al to deope leared,

hwen þu forwiðest,

for þi Godd,<sup>4</sup> ure

390

undeaðliche godes ʔ

ʔ seist ha beoð idele,

ʔ emti of gode.

Ah wastu nu<sup>5</sup> hwat is?

We schulen bringe<sup>6</sup> to ende

þ̃ we bigunnen habbeð ʔ

ʔ tu schalt, þu motild,

to curt cume siðen,<sup>7</sup>

ʔ kinemedede kepe,<sup>8</sup>

zif þu wilt þi wil

400

I see well, for it is manifest and easily seen by these thy words, that thou wert set young to belief and learning. But of such doctrine thou hast so learned thy belief, that thou art, in that respect, all too deeply learned, when thou, for thy God, blasphemest our immortal deities; and sayest that they are vain, and void of good. But knowest thou now what is to be done? We must bring to an end what we have begun; and thou shalt, thou babbler, then come to court,

<sup>1</sup> sulliche.

<sup>2</sup> Ant.

<sup>3</sup> þu hauest i-leornet.

<sup>4</sup> Crist.

<sup>5</sup> deest nu.

<sup>6</sup> bringen þe.

<sup>7</sup> soðen.

<sup>8</sup> i-kepen.

wenden to ure :  
 for ȝif hit went azain us,  
 ne schal þe na tene<sup>1</sup>  
 ne tintreohe trukie.<sup>2</sup>”  
 Ða he þus hefde i-seid,  
 clepede an of hise men  
 dearneliche to him, “t sende  
 i-sealede writes  
 wið his ahne kine ring  
 ȝont al his kineriche  
 to alle þe i-cudde clerkes,  
 and het ham hihen toward him  
 hare come swiðe :  
 “t swa muchel þe swiðre,  
 þ he bihet to meden ham  
 wið swiðe hehe mede,<sup>3</sup>  
 “t maken<sup>4</sup> hehest in his halle,  
 ȝif ha þeos modi motild  
 ouercume mihten,

410

---

and receive royal meed, if thou wilt bend thy will to ours; for, if it oppose us, there shall not fail trouble and torment.” When he had thus spoken, he called one of his men privately to him, and sent writings sealed with his own royal ring over all his kingdom to all the celebrated clerks, and commanded them to hasten quickly to come to him; and so much the more quickly, that he promised to reward them with right high meed, and to make highest in his hall, if they might overcome this proud preacher, and turn the

---

<sup>1</sup> teone.

<sup>2</sup> tintreo trukien.

<sup>3</sup> mid kinewurðe meden.

<sup>4</sup> makien ham.

ʔ wenden þe<sup>1</sup> hokeres 420  
 of his heaðene godes  
 upon hire heaued ⁊  
 þ ha were, on alre earst,  
 i-ken ʔ i-cnawen,  
 þ nis bute dusilec  
 al þ ha driueð ⁊  
 ʔ þrefter þenne  
 fordon ʔ fordemet<sup>2</sup>  
 ʒif ha nalde leauen  
 þ ha ʒet lefde, 430  
 ʔ hare lahe luuien.  
 Ðes<sup>3</sup> sonde wende him forð,  
 as te King hehte ⁊  
 þ held<sup>4</sup> on to herien  
 his heaðene maumez,  
 wið misliche lakes  
 long time of þe dai,  
 þ he i-don hefde ⁊  
 ʔ wende þa weri

---

insulting mockeries away from his heathen gods upon her own head; so that it might be, first of all, known and acknowledged, that all that she aims at is but folly; and thereafter that she should be destroyed and condemned, if she would not forsake that which she still believed, and love their law. This messenger went forth, as the King commanded; who continued to worship his heathen idols, with divers offerings, long time of the day, till

---

<sup>1</sup> hire.


<sup>2</sup> fordon hire ant fordemen.

<sup>3</sup> Ðeos.

<sup>4</sup> ant he heold.

toward his buri-boldes,  
 ⁊ bed bringen anan<sup>1</sup>  
 þis meiden biforen him  
 ⁊ seide to hire þus.

440

“ AT ich nowðer þi nome,  
 ne ich ne cnawe þi cun,<sup>2</sup>  
 ne hwucche men þu hauest haued  
 hiderto to meistres.  
 Ah þi schene nebschaft

⁊ ti semliche schape  
 schaweð wel þ̃ tu art  
 freo monne foster ?  
 ⁊ ti swuti speche walde  
 of wisdom ⁊ of wit  
 bere þe witnesse,  
 3if þu ne misnome  
 onont ure maumez,  
 þ̃ tu se muchel misseist,

450

that he had done; and then went weary to his city-dwelling, and bade bring immediately this maiden before him, and spoke to her thus.

“I know neither thy name, nor do I know thy race; nor what kind of men thou hast hitherto had as masters. But thy fair features and thy seemly shape show well that thou art a nobleman's child; and the suavity of thy speech would bear witness of thy wisdom and understanding, didst thou not

<sup>1</sup> ant wende þa þe awaride  
 toward te buri-boldes,  
 ant het bringen.

<sup>2</sup> Ich ne cnawe þe,  
 ne þi cun.

ʒ ure godes hokerest ʒ  
 þ schuldest, as we doð,  
 heien ham ʒ herien." 460  
 Ha<sup>1</sup> onswerede ʒ seide,  
 " ʒif þu wilt mi nome witen,  
 ich am Katerine i-cleopet ʒ  
 ʒif þu wilt cnawe<sup>2</sup> mi cun,  
 ich am kinges dohter ʒ  
 Cost hehte mi fader ʒ  
 ʒ haue i-haued hiderto  
 swiðe hehe<sup>3</sup> meistres.  
 Ah<sup>4</sup> for þi þ te lare  
 þ ha me lerden 470  
 limpeð to idel ʒelp,  
 ʒ falleð to biʒete  
 ʒ to<sup>5</sup> wurðschipe of þe worlde,  
 ne ne helpeð nawilt  
 eche lif to hebben,<sup>6</sup>  
 ne ʒelp ich nawt þrof.

mistake concerning our idols, in that thou so greatly revilest, and mockest our gods; who shouldst, as we do, honour and reverence them." She answered and said, "If thou wilt know my name, I am called Katherine. If thou wilt know my lineage, I am a king's daughter; Cost was the name of my father; and I have had hitherto very distinguished masters. But because the learning which they taught me serves to vain glory, and tends to the gain and to the honour of the world, and helpeth not at all to attain everlasting life,

<sup>1</sup> Heo him.<sup>2</sup> icnawen.<sup>3</sup> monie.<sup>4</sup> Ant.<sup>5</sup> biʒete for.<sup>6</sup> winnen.

Ah sone se ich seh  
 þe leome of þe soðe<sup>1</sup> lare  
 þ leadeð to eche lif,  
 ich leafde al þ oðer, 480  
 ⁊ tok me him to Lauerd,  
 ⁊ makede him mi leafmon,  
 þ þis<sup>2</sup> word seide  
 þurh an of his witezen :  
 ‘ Perdam sapientiam sapientum,  
 et intellectum intelligentium reprobabo.’<sup>3</sup>  
 ‘ Ichulle<sup>4</sup> fordon þe wisdom  
 of þeose wise world men,  
 he seið, ⁊ awarpe þe wit  
 of þeose world wittie.’  
 Ich herde eft þis word  
 of anoðer wittige : 490  
 ‘ Deus autem noster in celo : omnia  
 quæcunque voluit fecit. Simulacra  
 gentium argentum et aurum,’ usque  
 ad<sup>5</sup> ‘ similes illis fiant.’

I boast not of it. But as soon as I saw the light of the true learning,  
 that leads to eternal life, I forsook all the other, and took him for my Lord,  
 and made him my love, who said this saying by one of his prophets : ‘ I will  
 destroy the wisdom of men wise with regard to this world, he saith, and  
 reject the understanding of the prudent of this world.’<sup>6</sup> I heard afterwards

<sup>1</sup> hali.

<sup>3</sup> The Latin must have been originally on the margin.

<sup>5</sup> aurum,’ ant al forð aþ.

<sup>2</sup> þe þeos.

<sup>4</sup> þ is, ‘ Ichulle.

<sup>6</sup> 1 Corinthians i. 19.

‘ Vre<sup>1</sup> Godd is in heuene,  
 þ wurcheoð al þ he wile.  
 Deos maumez beon i-maket  
 of gold<sup>2</sup> ⁊ of seluer,  
 wið<sup>3</sup> monnes honden.  
 Muð wiðute<sup>4</sup> speche,  
 ehnen wiðute sihðe,  
 earen wiðuten<sup>5</sup> heringe,  
 honden bute felling,  
 fet bute zonge. 500  
 Deo þ ham makien  
 mote beon ilich ham,<sup>6</sup>  
 ⁊ alle þ on ham trusten !  
 Ah nu þu seist  
 þ ha beoð al wealdende godes,  
 ⁊ wult þ ich do ham wurðschipe.  
 Scheaw sumhwat of ham  
 for hwat<sup>7</sup> ha beon wurðe  
 for to beon i-wurðchet<sup>8</sup> !

these words of another prophet: ‘ Our God is in heaven, who doeth all that he will. These idols are made of gold, and of silver, by men’s hands. A mouth without speech have they, eyes without sight, ears without hearing, hands without feeling, feet without walking. May they that make them be like to them, and all they that trust in them !’<sup>9</sup> But now thou sayest that they are all-powerful gods, and wilt that I should do worship to them. Show somewhat of them for which they are worthy to be worshipped; for before

<sup>1</sup> þ is, ‘ Ure.

<sup>6</sup> heom iliche.

<sup>2</sup> i-maket al mid gold.

<sup>7</sup> for hwi.

<sup>3</sup> al wið.

<sup>8</sup> i-wurget.

<sup>4</sup> bute.

<sup>5</sup> buten.

<sup>9</sup> Psalm cxv. 3—8.

for ear nulich nowðer 510  
 ham heien ne herien."  
 "Nat ich hwuch þi þoht beo,"  
 quoð þe King Maxence,  
 "ah wordes þu haues inohe ?  
 ah þole nu ane hwile,  
 ⁊ tu schalt i-finden  
 hwa þe onswerie."

**P**ES sondes mon,<sup>1</sup> umbe long,  
 þa ha<sup>2</sup> hefde al þ lond  
 ouergan, ⁊ þurh soht, 520  
 com ⁊ brohte wið him  
 fifti scolemaistres,  
 of alle þe creftes  
 þ clerke ah to cunnen,  
 ⁊ in alle wittes  
 of worldliche wisdomes  
 wiseste o<sup>3</sup> worlde.  
 Ðe King was swiðe wel i-cwemet,<sup>4</sup>

this will I neither honour nor reverence them." "I wot not what thy meaning is," quoth the King Maxence, "but words thou hast enough; but have patience now a while, and thou shalt find those who will answer thee."

The messenger, in course of time, when he had gone over all the land, and sought it through, came, and brought with him fifty schoolmasters, of all the crafts that clerk ought to know, and in all sciences of worldly wisdom the

<sup>1</sup> Ðes sondes mon com aʒein.

<sup>2</sup> he.

<sup>3</sup> on.

<sup>4</sup> i-cweme.



ƿ walde witen ȝif ha weren

se wise ƿ se witti

530

as men forwende.<sup>1</sup>

And ha somen<sup>2</sup> seiden

þ wittiest ha weren

of alle þe meistres

þ weren in East londe :

ƿ heaued of þe hehste,

ƿ meast nome-cuðe

i-cud of alle clergies.

“ Ah þu,” cweaðen ha,<sup>3</sup>

“ for hwat i-cud þing þu hete us

540

hider to cumen ?”

ƿ he ham onswerede,

“ Her is a meiden

ȝungling of ȝeres,

ah se swiðe witti

ƿ wis on hise<sup>4</sup> wordes

---

wisest in the world. The King was extremely well pleased, and wished to know if they were as wise and as intelligent as men believed them. And they, with one accord, said that they were of most understanding of all the masters that were in the East; and the chief of the highest, and considered the most renowned of all the learned men. “ But thou,” said they, “ for what notable cause dost thou command us to come hither ?” And he answered them, “ Here is a maiden young in years, but so exceedingly intelligent and wise in her words,

---

<sup>1</sup> uoreseide.

<sup>2</sup> heo somet.

<sup>3</sup> heo,

<sup>4</sup> Keiser, ahest to cuðen.

<sup>4</sup> ant wis of hire.

þ ha wið hire anes mot  
meistreð us alle.

Ah zet me teneð mare

þ ha tukeð ure godes

550

to balewe<sup>1</sup> ⁊ to bismere.⁹

⁊ seið hit beon deouelen

þ in ham dearieð.<sup>2</sup>

Ich mihte, inoh raðe

wel, habben awealt hire,

zif ha nalde wið luue,

wið luðer eie,<sup>3</sup> lanhure.

Ah zet me þuncheð betere þ ha

beo ear ouercumen<sup>4</sup>

wið desputinge.⁹

560

⁊ zif ha þa zet wule,

þen ha wat hire woh,

wiðstonden azain us,

ich hire wile don

to þe derueste deað

þ me mai hire demen.⁹

that she, with her reasoning alone, masters us all. But it grieves me yet more, that, by jeering at our gods, she brings them into contempt and derision; and says they be devils that dwell in them. I might, speedily enough, have compelled her, if she would not with love, with appalling terror at all events. But yet to me it seemeth better that she be first overcome with argument; and if she will still, when she knows her error, resist us, I will put her to the most

<sup>1</sup> bale.

<sup>2</sup> darieð.

<sup>3</sup> luðer.

<sup>4</sup> ofcumen ear.

ʔ wið kinewurðe mede<sup>1</sup>  
 ʒelden ou hehliche  
 ower gong hider,<sup>2</sup>  
 ʒif ʒe azain willeð ! 570  
 oðer, ʒif ou is wilre  
 for to wunnie wið me,  
 ʒe schulen beo mine reaðes-men<sup>3</sup>  
 in alle mine dearne runes  
 ʔ mine dearne deades."  
 Ða onswerede þe an  
 swiðe prudliche  
 þus to þe<sup>4</sup> prude Prince !  
 " Hei ! hwuch wis read  
 of se cointe Keiser,<sup>5</sup> 580  
 makie se monie clerkes to cumen,  
 ʔ se swiðe<sup>6</sup> crefti  
 of alle clergies,  
 ut of Alixandres lond,  
 þe alre laste ende,

painful death that it is possible to doom her to : and with rewards suited to my royal dignity repay you highly your coming hither, if you wish to return ; or, if it be more desirable to you to dwell with me, ye shall be my counsellors in all my private designs and my secret undertakings." Then answered one of them right proudly, thus, to the proud Prince : " Ha ! what wise counsel is this of so accomplished an Emperor, to make so many learned men, and the most skilful of all the learned, to come out the remotest bounds of Alexandria's land

<sup>1</sup> ʒeoues.<sup>2</sup> ʒelden ower hwile.<sup>3</sup> readmen.<sup>4</sup> prudliche to þe.<sup>5</sup> Hei ! hwuch read of so i-cudd Keiser.<sup>6</sup> ant swiðe.

to moten wið a meiden!  
 Me an mahte of ure men  
 wið his mot meistren,<sup>1</sup>  
 ⁊ wið his anes wit  
 awarpen, þe alre wiseste  
 þe wuneð bi Westen.

590

Ah, hwuch se ha<sup>2</sup> eauer beo,  
 let bringen hire forð,  
 þ̃ ha understonde  
 þ̃ ha ne stod neauer,  
 ear þen þis dai,  
 bute bifore dusie.<sup>3</sup>"

**Þ**is meiden was bicluset  
 þe<sup>4</sup> hwile in cwarterne  
 ⁊ in cwalm hus. Com  
 a sonde ⁊ seide hire  
 þ̃ ha schulde cumen forð,  
 to fehten in þe<sup>5</sup> marhen  
 ane azein fifti.

600

to argue with a maiden! Surely one of our men might with his reasoning master, and with his wit alone overthrow, the wisest of all that dwell in the West. But, whatsoever she be, let her be brought forth, that she may understand that she stood never, ere this day, but before fools."

This maiden was shut up the while in prison, and in the torture-house. A messenger came and told her that she must come forth to contend on the morrow, alone against fifty.

<sup>1</sup> meistren hire.<sup>2</sup> heo.<sup>3</sup> neauer bute biuoren dusie.<sup>4</sup> þeo.<sup>5</sup> inne.

Nes tis meiden nawiht þerfore<sup>1</sup> i-menget  
 in hire mod inwið ⁊  
 ah, buten euch fearlac,  
 bitahte all hire feht  
 in hire Healendes<sup>2</sup> hond,  
 ⁊ bigon to him 610  
 to bidden þes bone ⁊  
 “ Crist, Godd, Godes sune !  
 swete softe Iesu,  
 alre smelle swotest !  
 þu alwealdende Godd !  
 þi Faderes wisdom !  
 þu þ tahtes<sup>3</sup> þine  
 þ ha ne schulden nowðer  
 diueren ne dreden,  
 for teone, ne for tintrehe, 620  
 ne for na worldes<sup>4</sup> wondreaðe ⁊  
 ah wearnedes<sup>5</sup> ham wel  
 hu men ham walde þreaten

The maiden was no-whit on that account troubled within her mind; but, without any fear, committed all her battle into her Saviour's hand, and began to pray to him this prayer: “ Christ, God, thou son of God! sweet compassionate Jesu, of all odours sweetest! thou almighty God! thy Father's wisdom! thou that didst teach thy disciples that they should neither be confounded nor afraid, for trouble, nor for torment, nor any worldly tribulation; but warnedst them well how men would afflict and drag them unlawfully, and

<sup>1</sup> heruore.<sup>4</sup> worldlich.<sup>2</sup> in Healendes.<sup>5</sup> warnedest.<sup>3</sup> tahtest.

ʔ leaden unlaheliche,  
 ʔ elnedes<sup>1</sup> swa þ ham  
 was eað to drehen  
 al þ men duden ham,  
 ʔ al þ ha druhen,<sup>2</sup>  
 for þi deore<sup>3</sup> luue,  
 deorewurðe<sup>4</sup> Lauerd ! 630  
 ʔ seidest þe seluen,  
 ‘ Dum steteritis ante reges et præsidēs,  
 nolite cogitari.’  
 ‘ Hwen ʒe stondeð bifore  
 kinges ʔ eorles,  
 ne þenche ʒe neauer hwat ne hu  
 ʒe schulen seggen :  
 for ich wule ʒiuen<sup>5</sup> ow ba  
 tunge ʔ tale,  
 þ an<sup>6</sup> ne schal of alle  
 ower wiðerwines  
 witen hwat he warpe 640  
 a word azain ow.’  
 Lauerd, wune wið me,

didst comfort them so, that it was easy for them to endure all that men did to them, and all that they suffered, for thy dear love, precious Lord ! and thyself didst say, ‘ When ye stand before kings and nobles, think ye never what or how ye shall speak ; for I will give you both speech and eloquence, so that not one of all your adversaries shall know what word he may object

<sup>1</sup> elnedest ham.

<sup>4</sup> deore.

<sup>2</sup> drehden.

<sup>5</sup> ichulle ʒeouen.

<sup>3</sup> deorewurðe.

<sup>6</sup> nan.

⁊ hald þ̅ tu bihet us !  
 ⁊ sette, Iesu, swuche sahen  
 i mi muð to marhen,  
 ⁊ zif swuche mihte  
 ⁊ strengðe i mine wordes,  
 þ̅ heo þ̅<sup>1</sup> beoð i-cumene  
 azaines ti deore nome,  
 to underneome me,<sup>2</sup> 650  
 möten misse þ̅rof.  
 Aweald,<sup>3</sup> þ̅rþ̅ þ̅i wisdom,  
 hare worldliche wit !  
 ⁊, þ̅rþ̅ þ̅i muchele mihte,  
 meistre ham swa  
 þ̅ ha beon mid alle  
 i-stewet ⁊ stille !  
 oðer i-wente<sup>4</sup> to þ̅e,  
 ⁊ ti nome wurðchen,<sup>5</sup>  
 þ̅ wið Godd Fader,<sup>6</sup> 660  
 ⁊ wið þ̅e<sup>7</sup> Hali Gast,

against you.’<sup>8</sup> Lord, abide with me, and keep that which thou didst promise  
 us; and put, O Jesu, such sayings in my mouth to-morrow, and give such  
 power and strength to my words, that they who are come against thy dear  
 name, to oppose me, may fail thereof. Overrule, by thy wisdom, their worldly  
 prudence; and, by thy great power, master them so that they may be totally  
 checked and silent; or be converted to thee, and worship thy name, that with

<sup>1</sup> þ̅e.<sup>2</sup> i-cumen, þ̅i deorewurðe nome  
azaines me to underneomene.<sup>3</sup> Awed.<sup>4</sup> wenden.<sup>5</sup> wurgin.<sup>6</sup> heh Feder.<sup>7</sup> ant þ̅en.<sup>8</sup> St. Matthew x. 18, 19.

þurhwunest,  
in alre worlde world,  
a<sup>1</sup> on ecnesse."



EFDE ha bute i-seid swa,  
þ an engel ne come<sup>2</sup> lihtende,  
wið swuche leome, fram heuene,  
þ ha was sum del  
offruht<sup>3</sup> ⁊ offeared ⁊

for al þe cwarterne, 670  
of his cume, leitede o<sup>4</sup> leie.  
Ah þe engel elnede hire,  
⁊ sweteliche seide,  
"Ne beo þu nawiht of-dred,  
Drihtines dohter ⁊  
hald hardiliche o þ  
tu haues bigunnen ⁊  
for þi lefmon<sup>5</sup> ⁊ ti Lauerd,  
for hwas deorewurðe nome

God the Father, and with the Holy Ghost, ever livest, in the world of all worlds, eternally."

She had but spoken, when an angel came descending, with such light, from heaven, that she was somewhat affrighted and afraid; for all the prison, at his coming, was illuminated with flame. But the angel comforted her, and sweetly said, "Be not thou aught afraid, daughter of the Lord; keep steadfastly to that thou hast begun: for thy beloved and thy Lord, for whose precious name thou hast undertaken this strife, is with thee everywhere, in

<sup>1</sup> aa.

<sup>2</sup> þ ter ne com an engel.

<sup>3</sup> offruh.

<sup>4</sup> al o.

<sup>5</sup> leouemon.



þu underneome þis strif, 680  
 is wiðe þe<sup>1</sup> eauerihwer,  
 istude ⁊ istalle,  
 þ̅ wel wile wite þe.<sup>2</sup>  
 He bihat te þ̅ he wile  
 i þi muð healden  
 flowinde wattres  
 of witti wordes,  
 þ̅ schulen þe<sup>3</sup> flit of þine fan  
 swiftliche afellen ⁊  
 ⁊t swuch wonder ham 690  
 schal punchen of þi wisdom,  
 þ̅ ha willeð alle  
 wenden to Criste,  
 ⁊t cume, þurh martirdom,  
 to Drihten in heuene.  
 Monie schulen turnen  
 to treowe bileaue  
 þurh hare forbisne ⁊  
 ⁊t tu schalt sone atstirten<sup>4</sup>  
 al þe strengðe of þis strif, 700

all places and situations, who will well guard thee. He promises thee that he will pour into thy mouth flowing streams of prudent words, that shall quickly overthrow the arguments of thy foes; and such wonder shall thy wisdom seem to them, that they will all turn to Christ, and come, through martyrdom, to the Lord in heaven. Many shall turn to true faith through their example; and thou shalt soon escape all the severity of this strife, by

<sup>1</sup> mit te.<sup>2</sup> þe wule wel witen þe.<sup>3</sup> þ̅.<sup>4</sup> etsterten.

þurh a stalewurðe deað,  
 ⁊ beo þenne underfon  
 i þe feire ferreden,  
 ⁊ i þe murie,  
 of meidnes.<sup>1</sup>  
 ⁊ libbe<sup>1</sup> liues ende  
 wið Iesu Crist,  
 ti Lauerd ⁊ ti lefmon,  
 in heuene.  
 Ich hit am Mihel,<sup>2</sup>  
 Godes heh engel,  
 ⁊ of heuene i-sende  
 for to segge þe þus.<sup>3</sup>  
 ⁊ mid þ ilke step up,  
 ⁊ steah to þe steoren.<sup>4</sup>

710

**P**is meiden þ ich munne,  
 stod, þurh þis steuene<sup>5</sup>  
 starcliche i-strengðet<sup>6</sup>.  
 ⁊ abad baldeliche, til þ<sup>7</sup>

a death endured with constancy, and shalt be then received into the fair and joyful fellowship of maidens; and live eternally with Jesus Christ, thy Lord and thy beloved, in heaven. I am called Michael, God's archangel, and sent from heaven to tell thee thus." And with that he went up, and ascended to the stars.

This maiden whom I speak of, stood, by this voice mightily strengthened;

<sup>1</sup> libben.<sup>2</sup> Micael.<sup>3</sup> þis.<sup>4</sup> Ant mit tet ilke steh up to þe steoren.<sup>5</sup> þeos stefne.<sup>6</sup> i-strengget.<sup>7</sup> aðet.

men com ⁊ fatte hire 720  
 to fliten wið þe fifti.  
 Maxence, in þe<sup>1</sup> marhen,  
 set i kine seotle ⁊  
 ⁊ bed bringen<sup>2</sup> biforen him  
 þeos modie moteres,  
 ⁊ te meiden mid ham.  
 Heo, wið Cristes cros  
 cruchede hire ouer al,  
 ⁊ com baldeliche biforen<sup>3</sup>  
 þeos<sup>4</sup> feondes an foster, 730  
 ⁊ azain þes fifti,  
 alle ferliche frechen.<sup>5</sup>  
 Comen alle strikinde,  
 þe strengeste<sup>6</sup> swiðest,  
 of eauer-euch strete,  
 for to here<sup>7</sup> þis strif.  
 Stoden on an half  
 þes meistres so monie,

and waited with fortitude till they came and fetched her to dispute with the fifty. Maxence, on the morrow, sat on his royal throne; and bade bring before him those proud rhetoricians, and the maiden with them. She with Christ's cross crossed herself all over, and came boldly before this own foster-child of the devil, and against the fifty, all formidable antagonists. All came eagerly hastening, the strongest the speediest, out of every street, to hear this strife. On one side stood the masters so many, and so immeasurably

<sup>1</sup> ine.<sup>5</sup> freoken.<sup>2</sup> bringen bed.<sup>6</sup> strengeste te.<sup>3</sup> forð biuoren.<sup>7</sup> heren.<sup>4</sup> þes.

ƿ unimet modi ⁊

ƿis meiden on oðer half.

740

Heo bihelden hire

hokerliche alle ⁊

ƿ heo stod hercnende,

ƿ biheold after help

up toward heuene.

Ðe King bigon to wraððen,

ƿ te dei eode awai,

ƿ heo ne diden nawiht ⁊

ƿ te eadie Katherine

bigon for to segge.<sup>1</sup>

750

“**P**u,” cweð ha, “Keiser,<sup>2</sup>  
 nauest nawt ƿis strif  
 rihtwisliche i-delet,  
 ƿ dest fifti meistres  
 to moten wið a meiden ⁊  
 ƿ hauest ham bihaten,  
 ƿif ha mahen, on me,

proud; the maiden on the other side. They all beheld her contemptuously; and she stood listening, and looked for help up toward heaven. The King began to wax wroth, that the day was passing away, and they did nothing; and the blessed Katherine began to say:

“Thou hast not, O Emperor,” quoth she, “fairly arranged this contest, who makest fifty masters to dispute with one maid; and hast promised them,

<sup>1</sup> seggen.

<sup>2</sup> “Ðu,” quoð ha, “Keiser, þu.

þe herre hond hebben,  
 kinewurðe meden.<sup>1</sup>  
 ʔ me nawiht under al, 760  
 þ<sup>1</sup> moti, a meiden,  
 azain<sup>2</sup> ham alle.  
 Ah ne drede ich<sup>3</sup> nawiht  
 þ<sup>4</sup> mi Lauerd nule<sup>5</sup>  
 wel zelde me mi hwile,  
 for hwas nome ich underneome<sup>6</sup>  
 to fihten o þis<sup>7</sup> wise.  
 Ah zette me an hwat,  
 þ tu ne maht nawt  
 wearne wið<sup>8</sup> rihte.<sup>9</sup> 770  
 ʒif me is leued,<sup>9</sup>  
 þurh leue Lauerd,  
 for to leggen ham adun,  
 þ tu þi misbileaue  
 lete þenne lanhure,  
 ʔ lihte<sup>10</sup> to ure."

if they be able to have the higher hand of me, royal rewards; and to me, a maiden, nothing whatever, who dispute against them all. But I fear not that my Lord, for whose name I undertake to fight in this wise, will not make it well worth my while. But grant me one thing, which thou mayest not refuse with justice: if it is permitted to me, through my dear Lord, to set them down, that thou wilt then, at least, forsake thy unbelief and descend to our faith."

<sup>1</sup> þe.<sup>2</sup> azeines.<sup>3</sup> ich me.<sup>4</sup> for.<sup>5</sup> wule.<sup>6</sup> underuo.<sup>7</sup> forto fehtin o þisse.<sup>8</sup> wernin mid.<sup>9</sup> ʒef me is i-lenet.<sup>10</sup> lete, ant lihte.

“Nai,” quoð he, heterliche

as þe<sup>1</sup> þ hoker þuhte,

“ne lið<sup>2</sup> nawt to þe

to leggen lahe up o me

780

of<sup>3</sup> bileaue ⁊

beo ha duhti oðer dusi,

naue þu nawt to donne.

Do nu þ tu schalt don ⁊

⁊ we schule lustnin

hu þi Lauerd ⁊ ti lef,<sup>4</sup>

þ al þi leaue<sup>5</sup> is upon,

wule werie<sup>6</sup> to dai

þine<sup>7</sup> leasunges.”

**P**

is meiden, mid þ ilke,

790

lokede on oðer half,

⁊ lette him i-wurðen ⁊

“Nay,” quoth he, angrily, as one that thought himself insulted, “it lieth not with thee to lay a law of faith upon me: be it sound or foolish, thou hast nothing to do therewith. Do now that which thou art obliged to do; and we shall listen how thy Lord and thy love, upon whom is all thy trust, will defend to-day thy leasings.”

The maiden, upon this, looked on the other side, and left him to himself;<sup>8</sup> and began to speak to the five times ten in this wise:

<sup>1</sup> him.

<sup>2</sup> lið hit.

<sup>3</sup> upon me of mine.

<sup>4</sup> leof.


<sup>5</sup> þin bileaue.

<sup>6</sup> werien þe.

<sup>7</sup> of þine.

<sup>8</sup> Literally, *let him be.*

ƿ tok on toward  
þa<sup>1</sup> fif siðe tene  
to talien,<sup>2</sup> o þise wise ⁊

“  U 3e alles to strif beon<sup>3</sup>  
i-stured hidere,  
for to beo wið gold  
ƿ gersum<sup>4</sup> i-grette ⁊  
ƿ se feole cuðe men, 800

ba ƿ utcumene,<sup>5</sup>  
copnið ƿ kepeð  
hwuch ure is kempe  
to ouercumen oðer ⁊  
lure ow is to leosen  
ower swinkes lan,  
þ<sup>6</sup> leoteð se lutel of,  
sparieð<sup>7</sup> owre speche ⁊  
ƿ schome ow is to schuderen  
lengre under schelde, 810  
ƿ schunien þ 3e schulen to.

“ Now ye are entirely drawn hither to this contest, that ye may be greeted with gold and treasure; and so many men, both natives and foreigners, wait and watch to see which of us is the combatant that is to overcome the other; it were harm to you to lose the wages of your toil, who think so lightly of me, and spare your speech; and shame is it for you to shrink longer under shield, and shun that you should go to. Let him shoot forth

<sup>1</sup> þeos.

<sup>5</sup> uncuðe.

<sup>2</sup> tauelin.

<sup>6</sup> þe.

<sup>3</sup> beoð.

<sup>7</sup> ant sparieð.

<sup>4</sup> forto beon mid an gersum.

Scheoteð forð sum word,  
 ⁊ let us onswerien,  
 þ<sup>1</sup> meast kempe is cud,<sup>2</sup>  
 ⁊ kenest of ow alle  
 of þe creft : þeo þ<sup>3</sup> nome-cuðest is,  
 ⁊ meast con,  
 cume, cuðe<sup>4</sup> þrof,  
 ⁊ þ he<sup>5</sup> haueð in heorte :  
 nu we schulen talien take 820  
 ut of his tunge :  
 ⁊ teueli wið me."  
 "Nai," quoð þe cuðest<sup>6</sup>  
 of ham alle,  
 "ah nu we beoð of se feor,  
 for þe, i-flut<sup>7</sup> hider,  
 þu schalt sette sikel forð,  
 ⁊ seggen earst hwat tu wilt,  
 ⁊ we shulen seoðen.

some word, and let us answer him, who is the champion of most fame, and the most intrepid of all you of the craft: let him that is most renowned, and most skilled, come, and let him give proof thereof, and of what he has in his heart; now we shall take boasting out of his tongue: and let him play at tables with me."<sup>8</sup>

"Nay," quoth the most renowned of them all, "since now we have journeyed so far hither for thee, thou shalt put sickle forth, and say first what thou wilt, and then we shall."

<sup>1</sup> þe.

<sup>4</sup> ant mest con, cuðe.

<sup>7</sup> of so for i-fluht for þe.

<sup>2</sup> i-cudd.

<sup>5</sup> ant þ.

<sup>8</sup> i. e. dispute with me.

<sup>3</sup> creft, þ he is.

<sup>6</sup> þe cuddest an.



“ CH,” quoð þe meiden, 830

“ sone se<sup>1</sup> ich awai warp  
ower witlese lei,  
ƿ leornede ƿ luuede  
þe liffule leaue<sup>2</sup>

of hali Chirche,  
þ i-cheosen<sup>3</sup> habbe,  
ich aweorp, wið alle,  
þe glistinde wordes  
þ beon in owre bokes,  
þ beon wiðute godleic, 840  
ƿ empti wiðinnen,  
þ 3e beon wið<sup>4</sup> to swollen,  
nawt wið wit, ah wið wind  
of ane wlonke wordes!  
þ þuncheð se greate,  
ƿ beð godlese þah,  
ƿ bare of euch blisse,  
þah 3e blissen ow þrof.  
Low! þullich is al

“ I,” quoth the maiden, “ as soon as I had thrown away your senseless religion, and learned and loved the life-giving belief of holy Church, that I had chosen, I cast away entirely the plausible words that are in your books, (which without are goodly, and empty within,) wherewith ye are inflated, (not with wisdom, but with the wind of pompous words,) that seem to you so great, and yet are worthless, and barren of any joy, though ye

<sup>1</sup> so.

<sup>2</sup> lare.

<sup>3</sup> þe ich i-chosen.

<sup>4</sup> beoð mit.

þ 3e þenchen to dai  
for to weore me wið<sup>1</sup> !

850

Homer'es motes,  
ƿ Aristoles turnes !  
Esculapies creftes,  
ƿ Galienes grapes !  
Philistiones flites,  
ƿ Platunes bokes !  
ƿ alle þis<sup>2</sup> writeres writes

þ 3e wreoðieð ow on.

Ðah ich beo in alle

860

of se earlich i-learet,  
þ ich ne fond nawt fele  
neauer mine euening !  
þah,<sup>3</sup> for þi þ ha beoð  
ful of idel 3elp,  
ƿ empti of þ eadi<sup>4</sup>  
ƿ lifful lare,  
al ich forsake her

rejoice in them. Lo ! this kind of learning is all that ye think to-day to strive against me with: Homer's reasonings, and Aristotle's syllogisms; Esculapius's crafts, and Gallienus's enquiries; Philistio's disputations, and Plato's books; and all the writings of these writers that ye lean upon. Though I was in all these so early instructed, that I never found many equal to me, yet, because they are full of vain glory, and void of that blessed and life-giving doctrine, I now utterly forsake them, and at once give them all up;

<sup>1</sup> þencheð to weorin me wið to dei.

<sup>2</sup> þeos.

<sup>3</sup> ah.

<sup>4</sup> hali.

⁊ cweðe ham alle  
 sker up, ⁊ segge 870  
 þ i ne conne ne cnawe  
 na creft bute of an,<sup>1</sup>  
 þ is soð wit ⁊ wisdom,  
 ⁊ Heore of eche heale  
 þ him riht leueð :  
 þ is Iesu Crist,  
 mi Lauerd ⁊ mi lefmon,  
 þ seide, as ich seide ear,  
 ⁊ zet wile seggen,  
 ‘Perdam sapientiam sapientum,  
 et intellectum,’ etc.  
 ‘Ichulle fordon þe wisdom 880  
 of þeose world men,  
 ⁊ awarpe þe wit  
 of þeose world wittie.’  
 Des<sup>2</sup> alre schafte Schuppenn  
 schawde ure earste ealdren,  
 Adam ⁊ Eue,

---

and say that I neither comprehend nor know any power but of one alone, who is the true understanding and wisdom, and Lord of eternal salvation to those that rightly believe in him; that is Jesus Christ, my Lord and my beloved, who said, as I said before, and still will say, ‘I will destroy the wisdom of these worldly men, and reject the understanding of these worldly wise.’ This Maker of all creatures showed our first parents, Adam and Eve, the

---

<sup>1</sup> buten an.

<sup>2</sup> De.

þe wit ⁊ te wei of lif,  
 þurh halewende hest<sup>1</sup> ⁊  
 ⁊ hefde ham bihaten,<sup>2</sup>  
 zif ha ham wel helden, 890  
 heuenliche meden.  
 Ah þe wrenchfule feond,  
 þurh onde,<sup>3</sup> wið wiles<sup>4</sup>  
 wearp ham ut sone  
 of Paraise selhðe,  
 into þis liflease lif.  
 And al þ lihte of ham twa  
 schulde forleosen,  
 zif þ Godes godleic  
 nere þe mare, 900  
 þ se mucche luuede us,  
 þah þe<sup>5</sup> luðere,  
 lihte,<sup>6</sup> nu leate,  
 of heuenliche limen<sup>7</sup> ⁊  
 ⁊ forþi þ he is,

understanding and the way of life, by a hallowing command; and had promised them, if they conducted themselves well, celestial rewards. But the crafty fiend, through envy, by his wiles cast them soon out of the joy of Paradise into this lifeless life. And all who descend of those two would perish, if that God's goodness were not the more, who so much loved us, notwithstanding the wickedness, that he descended, now in these latter days, from the heavenly

<sup>1</sup> þurh his halwunde heast.

<sup>4</sup> wiltes.

<sup>5</sup> he.

<sup>2</sup> ant 3ette ham.

<sup>6</sup> ahte þ he lihte.

<sup>3</sup> onden.

<sup>7</sup> leomen.

to ure sihðe, unsehelich  
in his ahne cunde,  
com ƿ̃t creap in ure,  
for to beon i-sehe ƿ̃rin,  
ƿ̃t nam blod ƿ̃t ban 910  
of<sup>1</sup> meidenes bodi.  
Dus he schrudde ƿ̃t hudde him,  
alre ƿ̃inge Schuppend,  
wið ure fleschliche schrud,  
ƿ̃t scheaude us his nebschaft,  
ƿ̃t welc, hwil his wille was,  
bimong worldliche men :'  
ƿ̃t ta he hefde arud us  
of ƿ̃e feondes rake,<sup>2</sup>  
he wende up, as he walde, 920  
to wunien ƿ̃er he wuneð ai,  
wiðute wanunge.<sup>3</sup>  
Swa ƿ̃ we wite wel  
ƿ̃urh wundres ƿ̃at he wrahte,

---

light; and because he is, to our sight, invisible in his own nature, came and entered into ours, that he might be seen therein, and took blood and bone of a maiden's body. Thus did he, the Maker of all things, shroud and hide himself with our fleshly clothing and showed us his countenance, and walked, while it was his will, among worldly men; and when he had rid us of the fiend's chains, he went up, as he designed, to dwell where he ever dwelleth, without waning. So that we know well by the miracles

---

<sup>1</sup> of a.

<sup>2</sup> of feondes raketehen.

<sup>3</sup> wonunge.

þ na mon ne mihte,  
 þ he is soð Godd ✓  
 ⁊ eft þurh þ he þrowede, ⁊ þolede  
 deað o rode, as deadliche mon,  
 þ he is soð mon ✓  
 of his Fader soð Godd, 930  
 of his moder soð mon,  
 in anhad, ba somen ✓  
 soð mon ⁊ soð Godd,<sup>1</sup>  
 wealdinde ⁊ wissinde  
 alle worldliche þing  
 after his wille.  
 Ðis is te<sup>2</sup> Lauerd  
 þ [ich] on leue<sup>3</sup> ✓  
 þis is al þe lare  
 þ ich nu leorni ✓ 940  
 þis is þ,<sup>4</sup> i þis strif, schal  
 strengþe<sup>5</sup> me azain ow.  
 In his hali nome i schal

which he wrought, which no man could work, that he is true God; and afterwards, in that he suffered, and endured death upon the cross, as a mortal man, that he is true man: of his Father true God, of his mother true man, in unity, both together; true man and true God, ruling and directing all worldly things according to his will. This is the Lord in whom I believe; this is all the learning that I now learn: this it is that, in this strife, shall strengthen me against you. In his holy name I shall esteem lightly all that

<sup>1</sup> soð Godd ant soð mon.<sup>2</sup> mi.<sup>3</sup> þ ich on leue.<sup>4</sup> þe.<sup>5</sup> strengen.

leote lihtliche  
 of al þ̅ 3e cunnen  
 kasten azain me,  
 ne beo 3e se monie ?  
 for nis him na derure  
 for to adweschen adun  
 fele þen feawe, 950  
 bifore þeo þ̅ him riht  
 leueð ⁊ luueð."

**H**N, for ham alle,  
 onswerede ⁊ seide,  
 " 3if he was, as tu seist,  
 soð Godd ⁊ Godes sune,  
 hu mihte he as mon  
 deaðlich<sup>1</sup> deien ?  
 3if he was mon, hu mihte he  
 deað ouercumen ? 960  
 Alle wise witen wel

ye can object against me, how many soever ye be; for it is no more difficult for him to throw to the ground many than few, before those who truly believe and love him."

One, for them all, answered and said, "If he were, as thou sayest, true God and the son of God, how might he as a mortal man die? If he were man, how might he overcome death? All wise men know well that it is against right, and against what is believed of every natural law, that God, who is

<sup>1</sup> derfliche.

þ hit is aizein riht,  
 ⁊ azein leaue  
 of euch cundelich lahe,  
 þ Godd, þ<sup>1</sup> is undeadlich,  
 mahe deað drehen ⁊  
 ⁊ deadlich mon mahe  
 deað ouercumen ⁊  
 ⁊ tah hit mihte nu beo  
 þ he baðe were,  
 soð Godd ⁊ soð mon,  
 after þ tu munnest,  
 an he mihte inoh raðe  
 don of þes twa þinges ⁊  
 ah ba somen, nanes weis."

970

**h**EO ne sohte nawiht,  
 ah seide azain anan riht,  
 "Ðis is nu þe derfshipe  
 of þi dusie onswere,  
 ⁊ te depnisse,

980

---

immortal, may undergo death; and that a mortal man may overcome death: and even though it might be that he were both, true God and true man, as thou thinkest, one of these two things he might readily enough do; but both together, by no means."

She sought not, but replied immediately: "This is now the strength of

---



þ tu, of þ þing  
 þ te misþuncheð,  
 underfes þ<sup>1</sup> an half,  
 ⁊ dustes<sup>2</sup> adun þ oðer,  
 þe godcundnesse<sup>3</sup> of Godd,  
 for mannesse of his manhad ?  
 as þah þe Almihti  
 ne mihte nawt þeos twa  
 misliche cundes  
 gederen togederes.  
 3e made<sup>4</sup> he mon of lam  
 to his i-licnesse ?  
 Hwi schulde he forhohien  
 to wurðe to þ þing  
 þ is i-went upon him ?  
 And hwen he hit mahte don  
 buten ewt to leosen  
 of hehnesse,  
 hwi were hit him earfð to don,<sup>5</sup>

990

thy weak answer, and its depth, that thou, of a thing that to thee mis-seemeth, admittest one part and rejectest the other, — the divine nature of God, for the humanity of his manhood ; as though the Almighty might not join together these two distinct natures. Made he not man of clay after his likeness ? Why should he disdain to become that thing which is formed after his likeness ? And when he might do it without losing aught of majesty, why should it be difficult for him to do who can do all things, and wills

<sup>1</sup> underuest þe.<sup>2</sup> dudest.<sup>3</sup> goddnesse.<sup>4</sup> 3e ne made.<sup>5</sup> hwi were erueð don.

þe þ̅ alle þ̅ing mei, 1000  
 ⁊ wile al þ̅ god is,  
 to neome monnes cunde,  
 ⁊ beo i-sehe soð mon,  
 Godd. þah unsehelic  
 in his ahne cunde :  
 ⁊ þolien, as soð mon,  
 deað, þen<sup>1</sup> him þuhte ?  
 Ah gif þu wilt siker beon  
 þ̅ soð beo þ̅ i segge,  
 leaþ þi lease wit þ̅ tu wlenches te in, 1010  
 ⁊ liht to ure lare :  
 þ̅ tu mahe stihen  
 to understonden in him  
 Godes muchele strengðe,  
 ⁊ na monnes mihte,  
 þurh hise wundri werkes,  
 ⁊ wurðfule, in eorðe :  
 for nul tu wenne<sup>2</sup> nawt  
 þ̅ tu schuldes heien,

all that is good, — viz. to assume man's nature, and be visible as very man, though God invisible in his own nature ; and suffer death as very man, when it seemed good to him ? But if thou wouldst be certain that what I say is true, forsake thy false wisdom in which thou boastest, and condescend to receive our learning ; that thou mayest mount up to understand in him God's great power, and not man's might, by his marvellous and honourable works upon earth : for dost thou not think that thou shouldst

<sup>1</sup> hwen.

<sup>2</sup> cenne.

heane na mare,<sup>1</sup> 1020  
 þ̅ is in soð Godd  
 mones unmihte ⁊  
 þ̅ he noðeles<sup>2</sup> nom  
 upon him seluen,  
 us for to sauuen,<sup>3</sup>  
 ⁊ makien us stronge  
 þurh his unstrengðe.  
 His unstrengðe i clepie,  
 þ̅ he was, as mon, cundeliche  
 ofhungret ⁊ weri, 1030  
 ⁊ pine mihte þolien.  
 In each þing of þe world  
 beoð sutele ⁊ eð sene,  
 þ̅ þolien<sup>4</sup> of Godes wisdom ⁊  
 þah i þis an þing he scheaude,  
 ⁊ sutelede inoh,  
 þ̅ he was soð Godd,  
 þ̅ leadeð each leafful mon<sup>5</sup>

extol, and no longer despise, that there is in the true God the weakness of manhood; which he nevertheless took upon himself, to save us, and make us firm through his infirmity? His infirmity I call it, that he was, as man, in a natural manner hungry and weary, and was capable of enduring pain. In every thing of the world it is manifest and easily seen that they suffer through God's wisdom; though in this one thing he showed, and made it manifest enough, that he was true God, who leadeth every faithful man

<sup>1</sup> heanin ne hatien na mare.

<sup>4</sup> þe weolen.

<sup>2</sup> neodeles.

<sup>5</sup> þe leadeð each leafful.

<sup>3</sup> saluin.

to treowe bileaue,

⁊ his leouē nome

1040

to herien ⁊ to heien,

þat<sup>1</sup> he wið his steuene

þe storuene arearde,<sup>2</sup>

⁊ wið his word awahte

þe liflese liches<sup>3</sup>

to lif ⁊ to leome.

Ðis<sup>4</sup> ne dide neauer

na<sup>5</sup> deadliche mon

þurh his ahne<sup>6</sup> mihte,

zif he Godd nere.

1050

Oþre, þurh wiheles

⁊<sup>7</sup> wicchecreftes,

wurcheð sume wundres ⁊

⁊ bizuleð unwiten,

þ<sup>8</sup> weneð þ hit beo swa

as hit on ehe bereð ham.

Ah wes þurh þ he wes

soð Godd, in his cunde

to true belief, and to honour and exalt his loved name, since he with his voice raised up the dead, and with his word awoke the lifeless corpses to life and to light. This never did any mortal man through his own might, if he were not God. Others, through wiles and witchcrafts, perform some wonders; and beguile the unwise, who ween that it is so as it seemeth to the eye. But it was because he was true God, in his nature joined

<sup>1</sup> þa.

<sup>5</sup> nan.

<sup>2</sup> astearde.

<sup>6</sup> anes.

<sup>3</sup> deest liches.

<sup>7</sup> ant þurh.

<sup>4</sup> Ðus.

<sup>8</sup> unweoten þe.

i-cuplet wið ure,  
 arearde þe deade, 1060  
 þe dumbe ⁊ te deaue  
 botnede blinde,  
 healede halte ⁊ houere,<sup>1</sup>  
 ⁊ each unheale ⁊  
 ⁊ draf of þe awedde<sup>2</sup>  
 awariede wihtes ⁊  
 ⁊, as Alwealdent,  
 wrahte her, o worlde,  
 al þ he walde.  
 And zif þu nult, 1070  
 nanes weis, witen  
 þ he wrahte  
 þulliche wundres,  
 lef, lanhure, þ tu sest,  
 miracles þ beð maked zet<sup>3</sup>  
 þurh him, ⁊ on his  
 deorewurðe nome,  
 daies ⁊ nihtes.

---

with ours, that he raised the dead, cured the blind, the dumb, and the deaf, healed the lame and the crooked, and every disease, and cast the accursed beings out of the insane; and, as Supreme Ruler, did here, in this world, whatsoever he would. And if thou wilt not, by any means, acknowledge that he wrought such miracles as these; believe, at least, what thou seest,—the miracles that are yet done through him, and in his precious name, daily and nightly.

---

<sup>1</sup> houcrede.

<sup>2</sup> wedde.

<sup>3</sup> miracles þ his men maket zette.

Ah beo nu soð ⁊ cnawes,

zif ich riht segge.

1080

Ðu seist he ne mihte

nawt ba beo

Godd ⁊ mon ⁊

ah zif he nere soð Godd,

⁊ undeadlich himself,

hu mihte he leanen<sup>1</sup>

lif to þe deade ?

And zif he nere soð mon,

hu mihte he drehen þ he droh,

⁊ deien se derfffulliche ?

1090

Ðurh þis suteleð soð

al þ ich segge ⁊

⁊ þ he is<sup>2</sup> Godd self,

þat<sup>3</sup> duste deað under him,

þurh þ he is Drihtin

meiful ⁊ almihti.

And þe ilke self<sup>4</sup>

is Godes sune,

But be now candid; acknowledge it, if I say rightly. Thou sayest that he might not be both God and man: but if he were not very God, and immortal himself, how could he bestow life upon the dead? And if he were not very man, how might he suffer what he did suffer, and die so painfully? Through this, all that I say is manifested to be true; and that he is very God, who cast death under him, by reason that he is the Lord powerful and almighty. And the very same is God's son, who, inasmuch as he was God, might not

<sup>1</sup> lenen.

<sup>2</sup> ant tat.

<sup>3</sup> þe.


<sup>4</sup> Ant seolf þe ilke.

þ, onont þ he Godd was,  
 ne mahte<sup>1</sup> drehe na deað? 1100  
 ⁊ þah deide, ah fleschliche?  
 for ba he underfeng  
 ban ⁊ flesch of<sup>2</sup> ure cunde,  
 þ is bruchel ⁊ deadlich,  
 for to deien in hire?  
 for þi þ he was undeadlich  
 in his ahne,  
 ne in hire ne mahte,  
 nanes weis, deien  
 wiðuten ure.<sup>3</sup> 1110  
 Ðe<sup>4</sup> soðe Godd, ⁊ Godes sune,  
 þ deide onont ure  
 cunde þ he hefde,  
 aras, ⁊ arearde  
 himself fram deaðe?  
 for þah he were deadlich,  
 þurh þ he mon was,  
 onont his mannesse,<sup>5</sup>

suffer death; and yet died, but only in the flesh: for he assumed both bone and flesh of our nature, which is frail and mortal, that he might die therein; because he was immortal in his own nature, nor might he in any wise die in it without ours. The true God, and God's son, who died as to our nature that he had, arose, and raised himself from death: for though, inasmuch as he was man, he was mortal in regard to his human nature, and

<sup>1</sup> ne mahte he.<sup>2</sup> on.<sup>3</sup> buten in ure.<sup>4</sup> Ðes.<sup>5</sup> mennesse.

⁊ deide, as ich seide,  
 he ne losede na lif, 1120  
 onont þ̅ he Godd was,  
 ne undeadlichnesse,  
 onont his drihtnesse :  
 ah was eauer, ⁊ is,  
 Drihtin undeadlich.  
 Ðus, ido dede,  
 deað ne acaste nawt Crist,  
 ah Crist ouercom  
 deað, ⁊ sloh hire,  
 in him seluen." 1130


 LLE þe oðre hercneden  
 wið swiðe opene earen,  
 ah herto onswerede  
 an for ham alle :  
 " 3if Drihtin, þ̅ dearede  
 in ure monnesse,<sup>1</sup>  
 wrahte þeos wundes.

died, as I said, he lost not life, in regard that he was God, nor immortality, in regard to his being Lord ; but was ever, and is, the Lord immortal. Thus, put to death, death overthrew not Christ ; but Christ overcame death, and slew him, in himself."

All the rest listened attentively, but hereto one answered for them all :  
 " If the Lord, who dwelt in our human nature, wrought these miracles, as

---

<sup>1</sup> mennesse.



as þu wilt þat we leuen,  
 hwi walde he  
 þrowin as he dude, 1140  
 ⁊ þolie deað o rode,  
 hwen he com to arudden  
 of deaðes rake<sup>1</sup> oþre?  
 Hwi deide he him seluen?  
 ⁊ hu mihte he helpen,<sup>2</sup>  
 ⁊ beo biforen oðre,  
 þ þurh ferde deað,  
 ase wel as<sup>3</sup> he<sup>4</sup> doð?  
 Hefde he,<sup>5</sup> lanhure,  
 him seluen alesed, 1150  
 sum walde hopen  
 ⁊ habbe bileaue to  
 his alesunge.”  
 zet quoð þis meiden,  
 ⁊ seide him to zaines,  
 “Ich habbe uncnut summe

thou wilt have us to believe, why did he wish to endure pain as he did, and suffer death on the cross, when he came to free others from the bonds of death? Why died he himself? and how could he, who passed through death as well as they did, aid and be a defence to others? Had he, at least, delivered himself, one might hope and have faith in his power to deliver.”

Yet quoth the maiden, and said to him in reply, “I have undone some

<sup>1</sup> rakeþen.

<sup>2</sup> mei he helpen oðre.

<sup>3</sup> þe þurhferde deað as.

<sup>4</sup> Probably an error of the transcriber for “ha.” As the text stands, the translation would be “How could he aid and be a defence to others who passed through death as well as he?”

<sup>5</sup> Hefde he þ.

of þeose cnottes,<sup>1</sup>  
 ʒif þu hit wult<sup>2</sup> i-cnawen.  
 Ah her, þu wenest ʒette,  
 þ̅ tu wene ne þarf,<sup>3</sup>  
 þ̅ Godd, þ̅ is unþrowlich,  
 þrowde, oðer þolede  
 pine oðer passium,  
 oðe deore rode,  
 onont þ̅ he Godd was,  
 oðer deað drehde.  
 Ne mahte, þ̅ wite þu,  
 his heuenliche cunde,  
 o nanes cunnes wise,  
 fele nowðer sar ne sorhe  
 upo þe cruche :  
 ah al þe weane ⁊ te wa  
 wente upo<sup>4</sup> þe unstrengðe  
 of þ̅ underue<sup>5</sup> flesch,  
 þ̅ he noðeles nam,  
 wið al ure nowcin,

1160

1170

of these knots, if thou wilt be sensible of it. But here, thou supposest still, that which thou needest not suppose, that God, who is incapable of suffering, suffered, or endured pain or suffering, on the dear cross, or underwent death, in respect that he was God. His heavenly nature might not — know thou this — in any wise feel either sore or sorrow upon the cross; but all the grief and the woe fell upon the weakness of that frail flesh, which he neverthe-

<sup>1</sup> cnotti enotten.<sup>4</sup> felen sar uppon.<sup>2</sup> ʒef þu wult.<sup>5</sup> underuo.<sup>3</sup> þ̅ tu ne wenen þarf.

bute sunne ane,  
 upon him seoluen.  
 O Godd, þ̅ is al Freo,  
 ne mai nan uuel festnen ? 1180  
 ne mihte mon, nowðer godd,  
 onont þ̅ he Godd was,  
 beaten ne binden,  
 ne halde, ne nimen zet<sup>1</sup> !  
 for he is<sup>2</sup> unneomelich.  
 Ah, þurh þe mon þ̅ he was  
 i-schrud t̅ i-hud wið,  
 he bicherde þene feond,  
 t̅ schrencte þen alde deouel,  
 t̅ te-schrapet his heaued.<sup>3</sup> 1190  
 Nes nawt i-teiet to  
 þe treo þer he deide upon,  
 for to drehen eawt,  
 bute<sup>4</sup> flesch timber.  
 Ah swa he, wiðute woh,

less took upon himself, with all our infirmities, except sin only. On God, who is All-pure, no evil can attach itself; nor might man, nor a god, in that he was God, beat or bind him, or hold, or even take him; for he cannot be taken. But, through the man that he was shrouded and hidden within, he outwitted the fiend, and foiled the old devil, and shaved his head.<sup>5</sup> There was nothing bound to the tree that he died upon, to suffer aught, but corporeal matter. Thus he, without wrong, as man, in human

<sup>1</sup> ne neomen, ne halden.<sup>4</sup> to drahen buten.<sup>2</sup> for Godd is.<sup>5</sup> i. e. put him to shame.<sup>3</sup> ant te schrape hefde.

adweschde ⁊ adun weorp  
 þe wiðerwine of helle,  
 mon, i monnes cunde,  
 þ̅ wið woh hefde  
 to deað i-drahen moncun<sup>1</sup>

1200

þurh deaðliche<sup>2</sup> sunne.  
 Ðus was, as ich munne, mon,  
 ⁊ nawt Godes drihtnesse,  
 þurh driuen oþe rode !  
 þah he, i þat ilke pine,<sup>3</sup>  
 soð Godd were.

Ah mon, for mon þ̅ misdide,  
 þolede dom ⁊ deide !

⁊ Godd, i mon, for  
 monnes bruche, bette

1210

⁊ eode o<sup>4</sup> bote,  
 as his ahne godleic  
 lahede hit ⁊ lokede.

Low ! þis makede him  
 þ̅ he underfeng mon,

---

nature, overthrew and cast down the hellish adversary, which nature wrongfully had drawn mankind to death through mortal sin. Thus, as I said, was man, and not God's majesty, transpierced on the cross; though he, in that very suffering, was true God. But as man, for man that transgressed, he suffered judgment and died; and as God, in man, for man's infraction of the law, repaired and became a remedy, as his own goodness ordained and determined it. Behold! this moved him to take upon him man, — that is, to become

<sup>1</sup> mon to.<sup>2</sup> dedliche.<sup>3</sup> time.<sup>4</sup> on.

(þ is, bicom mon,)  
 þ tat þe mon hefde  
 azain him i-broken  
 were i-bet þurh mon<sup>1</sup> !  
 ʔ þ he arisede eft,<sup>2</sup> 1220  
 fram deaðe to liue  
 þ ne dredeð na deað !  
 þurh hwam we mahen<sup>3</sup> haue  
 sikere bileaue  
 to arisen alle after.<sup>4</sup>  
 Eað were ure Lauerd,  
 liuende Godes Sune,  
 to awarpen his unwine,  
 ʔ reauen him his honde werc,  
 þ he wið woh atheld,<sup>5</sup> 1230  
 on ewc<sup>6</sup> wise i þe world<sup>7</sup>  
 þat he eauer walde,  
 wið<sup>8</sup> anlepi word,

man, — that that which man, by transgressing against him, had broken, should be restored through man: and that he arose after, from death to a life that dreadeth no death; through whom we may have sure belief that we all shall arise hereafter. Easy were it for our Lord, the Son of the living God, to overthrow his adversary, and rescue from him his handiwork, which he wrongfully detained, in whatever way in the world he would, — with a single

<sup>1</sup> þ te bruchen þ mon hefde  
 i-broken aʒein him  
 weren i-broken þurh mon.  
<sup>8</sup> wið an.

<sup>2</sup> ant þ he arise carest.  
<sup>4</sup> efter him.  
<sup>6</sup> eueh.

<sup>3</sup> mahten.  
<sup>5</sup> etheold.  
<sup>7</sup> in world.

3ea wið his an wil ⁊  
 ah þe witti Wealdent,  
 ⁊ te rihtwise,<sup>1</sup>  
 biradde<sup>2</sup> hit swa swiðe wel,  
 þ he þ ouercom mon  
 were akast þurh mon,  
 wið mekeleic ⁊ luste,<sup>3</sup>  
 nawt wið luðer strengðe ⁊  
 þ he ne mihte nanes wise  
 meanen him of wohe."

1240

**h**WILS þeos<sup>4</sup> eadi meiden  
 motede ⁊ mealde þus,<sup>5</sup>  
 ⁊ muchele mare,  
 þ an modieste<sup>6</sup> of ham  
 þ mealde to 3ain hire  
 ward<sup>7</sup> swa awundred  
 of hire witti wordes,

1250

word, yea, with his mere will: but the wise and righteous Ruler designed it so excellently well, that he who overcame man should be overthrown by man, with meekness and wise design,<sup>3</sup> not with rude strength; that he might no wise bemoan himself of wrong."

While this blessed maiden reasoned and discoursed thus, and much more, the proudest one of those who spoke against her was so filled with admiration at

<sup>1</sup> rihtwise Godd.<sup>4</sup> Hwil þis.<sup>7</sup> warð.<sup>2</sup> bireadde.<sup>5</sup> motede þis ant mealde þis.<sup>3</sup> meokelec ant liste.<sup>6</sup> modgeste.

⁊ swa offeared ⁊ offruht,  
 ⁊ alle hise feren,  
 þ̅ nefde hare<sup>1</sup> nan tunge  
 to tauelin a dint.<sup>2</sup>  
 Se<sup>3</sup> swiðe Godes grace  
 agaste ⁊ agide ham,  
 þ̅ euch an biheold oðer  
 as he bidweoled were !  
 þat nan ne seide na þ̅ing,<sup>4</sup>  
 ah seten stille ase<sup>5</sup> stan !  
 cwich ne cweð<sup>6</sup> þ̅er neauer an.

1260

**P**ES Keiser bigapede<sup>7</sup> ham,  
 as mon þ̅ bigon to weden  
 ⁊ to wurðen ut of his ahne wit !  
 wodeliche seide,<sup>8</sup>  
 “ Hwat nu, unwreaste men,  
 ⁊ wacre þ̅en eni wake !

her wise words, and so amazed and awed, he and all his fellows, that none of them had tongue to deal forth an objection.<sup>9</sup> So greatly did God's grace confound and awe them, that each one looked at other as if he were bewildered: so that none of them said any thing, but they sat still as stone; nor did one of them move or speak.

The Emperor gazed at them like a man that began to rave and to go out of his reason: furiously he said, “What now, ye worthless men, and weaker

<sup>1</sup> heore.<sup>2</sup> a tint wið.<sup>3</sup> Swa.<sup>4</sup> na wiht.<sup>5</sup> as þ̅e.<sup>6</sup> cwic ne cwed.<sup>7</sup> bicapede.<sup>8</sup> 3eide.<sup>9</sup> Literally, “to make a move;” in allusion to the game of tables or backgammon.

of deaðe ƿ of dul<sup>1</sup> wit !

Nu is owre stunde !

Hwi studize 3e nu,<sup>2</sup>

1270

ƿ steuenteð se stille ?

Nabbe 3e teð ba<sup>3</sup>

ƿ tunge to sturien ?

Is nu se storliche

unstrengðet ower strengðe,

ƿ ower wit awealt,

swa þ te mihte

ƿ te mot of ane

se meke meiden schal

meistren ow alle ?

1280

Me 3if fifti wimmen,

ƿ tah þer ma weren,

hefden wið word<sup>4</sup> ower

an awarpen,<sup>5</sup>

nere hit schendlac inoh,

ƿ schir schome, to alle

þ 3elpeð of lare ?

than any wave ! of dead and of dull wit ! Now is your hour ! Why ponder ye now, and stop so still ? Have not ye both teeth and tongue to move ? Is your strength now so mortally enfeebled, and your wit so overpowered, that the energy and reasoning of so meek a maiden shall master you all ? But if fifty women, and though there were more, had with eloquence overcome one of you, would it not have been disgrace enough, and sheer

<sup>1</sup> of ded ant of dult.

<sup>4</sup> wordes.

<sup>2</sup> Hwi studgi 3e.

<sup>5</sup> awarpen ower an.

<sup>3</sup> ba teð.



Nu is alre schome meast ⁊

þ an lepi<sup>1</sup> meiden,

wið hire anes muð, haueð

1290

swa biteuelet,<sup>2</sup> i-temed,

⁊ i-teied, alle

i-tald bi tale,

fif siðe tene

i-cudde ⁊ i-corene,

⁊ of ferrene i-fat,

þ al 3e beon<sup>3</sup> blodles

i-kimet,<sup>4</sup> of ow seluen.

Hwider is ower wit

⁊ ower wisdom i-went?

1300

Brekeð on, for bismere,

⁊ biginneð sumhwat!"

**O** NDSWEREDE þa  
 þ an þ te oðre  
 helden for hehste  
 ⁊ heaued of ham alle,

shame, to all who boast of learning? Now is the greatest shame of all; that a single maid, with her mouth alone, hath so confounded, tamed, and tied five times ten (all told by tale) celebrated and select sages, and brought from afar, that ye are all become spiritless, of yourselves. Whither is your understanding. and your wisdom gone? Break on, for shame, and begin something!"

He whom the others regarded as the principal and chief of them all then

<sup>1</sup> þ an anlepi.

<sup>2</sup> bitauelet ow.

<sup>3</sup> beoð.

<sup>4</sup> bikemet.

ƿ cweð to þe Kinge !

“ An hwat ichulle þ̅ tu wite,

þ̅ we habbeð witnesse

of alle þe wise

1310

þ̅ beon<sup>1</sup> in East londe,

þ̅ neauer, aȝet þis dai,<sup>2</sup>

ne funde we nohwer nan

se deop i-learet

þ̅ durste sputi wið us !

ƿ, ȝif he come i place,

nere he neauer se prud,

þ̅ he ne talde him al tom

ear he turnde<sup>3</sup> fram us.

Ah nis nawt<sup>4</sup> lihtlich

1320

of þis meidenes mot !

for ich<sup>5</sup> soð schal seggen,

in hire ne motes na mon.

For nawt nis<sup>6</sup> hit monlich mot

þ̅ ha<sup>7</sup> mealeð,

answered, and said to the King: “ One thing I would that thou know, that we have the testimony of all the wise that are in the East, that never, until this day, have we anywhere found any one so deep learned that he dared to dispute with us; and, if he came into our presence, (were he ever so confident,) that he did not reckon himself quite empty ere he turned from us. But of this maiden’s reasoning there is nothing to be despised; for, I must speak the truth, in her reasoneth no mere man. For it is not human reasoning

<sup>1</sup> þ̅ wunieð.

<sup>5</sup> for ȝef ich.

<sup>2</sup> aȝet tes dei.

<sup>6</sup> is.

<sup>3</sup> turnde him.

<sup>7</sup> þ̅ mot þ̅ ha.

<sup>4</sup> Ah nawt.

ne nis heo<sup>1</sup> þ̅ haueð mot ⁊  
 ah is an heuenlich gast in hire  
 swa azain us,  
 þ̅ we ne cunnen,  
 ne, þah we cuðen, 1330  
 we<sup>2</sup> nullen, ne ne duren,  
 warpen na word azain  
 to weorren ne to wraððen  
 him þ̅ ha treoweð on<sup>3</sup> ⁊  
 for sone se ha Crist clepede,  
 ⁊ his nome nempnede,  
 ⁊ te muchele mihtes<sup>4</sup>  
 of his hehnesse,  
 ⁊ schawde seoðen  
 sutelliche of<sup>5</sup> þe deopeschipe 1340  
 ⁊ te dearne run  
 of his deað o rode,  
 al wat awai  
 ure worldliche wit,  
 swa we weren adredde

that she uttereth, nor is it she that holds this dispute; but there is a heavenly spirit in her so adverse to us, that we cannot (nor, if we could, would we, nor dare we,) object a word again to contend with or to displease him whom she trusts in: for as soon as she called upon Christ, and named his name, and the great might of his majesty, and then showed manifestly the depth and the hidden mysteries of his death on the cross, all our worldly wit

<sup>1</sup> ne nawt nis hit heo.<sup>4</sup> mihte.<sup>2</sup> ne.<sup>5</sup> deest of.<sup>3</sup> þ̅ heo wreoðeð hire on.

of his drihtnesse.<sup>1</sup>  
 And tat we kennið þe wel,  
 Keiser, ⁊ cuðeð,  
 þ we leaueð þi lahe,  
 ⁊ al þi bileaue,  
 ⁊ turnen alle to Crist !  
 ⁊ her we cnawlecheð him  
 soð Godd, ⁊ Godes Sune !  
 þ se mucche godleic cudde  
 us alle on eorðe,  
 þ woh haueð eni mon  
 to weorren him mare.  
 Ðis we schaweð þe !  
 nu sei þ tu wilt.<sup>2</sup> ”

1350

**P**E Keiser kaste his heaued,  
 as wod mon, of wraððe !  
 ⁊, bearninde al<sup>3</sup> as he was  
 of grome ⁊ of teone,  
 bed bringen o brune

1360

fled away, we were so in dread of his sovereignty. And this we make well known to thee, O Emperor, and declare, that we leave thy religion, and all thy faith, and turn all to Christ: and here we acknowledge him true God, and the Son of God; who so much goodness showed us all on earth, that it were wrong in any man longer to contend with him. This we declare to thee; say now what thou wilt.”

The Emperor threw up his head, as a madman, in wrath; and, all inflamed as he was with anger and vexation, bade that a fire be kindled in the

<sup>1</sup> his rixlunge.<sup>2</sup> wilt nu.<sup>3</sup> deest al.

a fur amidde þe burh<sup>1</sup> !  
 ⁊ ba binden ham swa,  
 þe fet ⁊ te honden,  
 þ̃ ha wrungen azain !  
 ⁊ iþe reade leie,<sup>2</sup>  
 ⁊ iþe leitende fur, 1370  
 het warpen euch fot.  
 As men droh ham to hare deað,  
 þa zeide þus þ̃ an,  
 ⁊ elnede þe oðre !  
 “ O, leue feren,<sup>3</sup>  
 feire is us i-fallen.  
 Ah zet we forȝeteð us,  
 nu þe deore Drihtin  
 areaw us, ⁊ toc read  
 to ure alde<sup>4</sup> dusischipes 1380  
 þ̃ we driuen longe !  
 ⁊ haueð adiht us to dei  
 to drehe þis deað,

midst of the city; and both so to bind their feet and their hands that they were dislocated; and into the red flame, and blazing fire, commanded each man of them to be cast. As men dragged them to their death, one of them cried thus, and comforted the others: “O, my dear associates, fair hath it befallen us. But yet we forget ourselves, now that the dear Lord has pitied us, and had consideration for our old follies that we long practised; and has appointed us to-day to suffer this death, through his mild mercy;

<sup>1</sup> an ad amidden þe burh.

<sup>3</sup> i-feren.

<sup>2</sup> deest leie.

<sup>4</sup> ant toc read of al ðe.

þurh his milde milce !  
 ꝥ we forleose þis lif  
 for his leue luue,  
 i trewe bileaue,<sup>1</sup>  
 ʔ ipe cnawlechinge of  
 his kinewurðe nome.  
 Hwi ne hihe we for  
 to beon i-fulhtnet,<sup>2</sup>  
 as he het hise,  
 ear we faren henne ?”  
 As he i-seide hefde,  
 bisohten, as ha stoden,  
 alle in a steuene,  
 ꝥ tes meiden moste,  
 ipe<sup>3</sup> wurðschipe of Godd,  
 wið halewende wattres  
 biheolden ham alle.  
 Ah heo ham onswerede,  
 ʔ swoteliche seide,  
 “ Ne drede 3e ow nawiht,

1390

1400

that we should lose this life for his dear love, in true faith, and in the  
 acknowledging of his supreme name. Why do not we hasten to be baptized,  
 as he commanded his followers, before we fare hence ?” When he had said  
 this, they all, as they stood, with one voice besought that this maiden should,  
 in the worship of God, with sanctifying waters preserve them all. But she

<sup>1</sup> forleten þis lif, i þis treowe luue,  
 in treowe bileaue.

<sup>2</sup> i-fulhet.  
<sup>3</sup> ine.

cnihtes i-corene ⁊  
 for 3e schulen beon  
 i-fulhtnet, ⁊ beten  
 alle owre<sup>1</sup> bruchen  
 þ 3e i-broken habbeð,  
 in owre blodes rune ⁊  
 ⁊ tis ferliche fur<sup>2</sup> schal 1410  
 lihten in ow  
 þe halwende lei  
 of þe Hali Gast,  
 þ, i furene tungen,  
 ontendede<sup>3</sup> þe apostles."

answered, and sweetly said, "Dread ye not, chosen champions; for ye shall be baptized, and repair all the breaches that ye have broken, in the flowing of your blood<sup>4</sup>: and this fearful fire shall light up in you the sanctifying flame of the Holy Ghost, which, in fiery tongues, kindled the apostles."

<sup>1</sup> alle þe.

<sup>2</sup> ant tis fur.

<sup>3</sup> in þe furene tunge ontende.

<sup>4</sup> Baptism being considered necessary to salvation, when, in times of persecution, cases occurred in which it could not be conveniently administered to the converted, it was held that martyrdom, which was called the *Baptism of Blood*, was of equal efficacy: thus, "Est quidem nobis etiam secundum lavacrum, unum et ipsum, sanguinis scilicet, de quo Dominus, 'Habeo,' inquit, 'baptismo tingui,' quum jam tinctus fuisset. Venerat enim per aquam et sanguinem, sicut Johannes scripsit, ut aqua tingeretur, sanguine glorificaretur, proinde nos faceret aqua vocatos, sanguine electos."—Tertull. de Baptismo, § xvi. p. 230, edit. 1664.

"Decollatus est miles, de quo nimirum constat quia etsi fonte baptismatis non est ablatus, sui tamen est sanguinis lavacro mundatus, ac regni cœlestis dignus factus est ingressu." — Bedæ Hist. Ecclesiast. lib. i. c. vii. § 20.

St. Margaret, when threatened with drowning, says —

"Ich undervo her fulht,  
 o deore Drihtnes nome  
 ant o þes Hali Gastes."

MS. Reg. 17. A. xxvii. fol. 37.

## THE LEGEND OF

Men warp ham, mid tis<sup>1</sup> ilke word,  
amidde þe<sup>2</sup> leie.

Ðer ha heuen up  
hare honden to<sup>3</sup> heuene ?

ʔt swa, some readliche, 1420

þurh seli martirdom,  
ferden,<sup>4</sup> wið murhðe

i-crunet, to Criste,  
o þe þrittuðe dei  
of Nouembres moneð.

Ah þ was miracle muchel,  
þat nowðer<sup>5</sup> nes i-wemmet  
clað þat ha hefden,  
ne hear of hare heaued.<sup>6</sup>

Ah wið se swiðe<sup>7</sup> lufsume leores 1430

ha leien, se<sup>8</sup> rudie

ʔt se reade i-litet  
eauer-euch leor,  
as lilie i-leid to rose,

While this was spoken, they were cast amid the flame. There they lifted up their hands to heaven; and so together cheerfully, through blessed martyrdom, went, crowned with joy, to Christ, on the thirteenth day of the month of November. And this was a great miracle, that neither were the clothes injured that they had on, nor a hair of their heads. But with such lovely countenances they lay, so ruddy and so red-coloured every countenance, as

<sup>1</sup> mid tet.

<sup>4</sup> ant swo somed ferder

redliche, þurh seli martirdom to heuene.

<sup>2</sup> amit te.

<sup>5</sup> nohwer.

<sup>7</sup> Ah mit so.

<sup>3</sup> toward.

<sup>6</sup> ne her on hare hefden.

<sup>8</sup> ant swiðe.



þ̅ nawiht ne þuhte hit  
 þ̅ ha weren deade,  
 ah þat ha slepten  
 swoteliche o<sup>1</sup> sweouete.  
 swa þ̅ fele turnden  
 to treowe bileaue, 1440  
 ⁊ þoleden anan deað  
 i þe nome of Drihtin.  
 Comen Cristene a-niht  
 ⁊t nome hare bodies,  
 ⁊t biburiden ham  
 dearnliche, as hit deh  
 Drihtines cnihtes.

**Þ**AH þis was i-don þus,<sup>2</sup>  
 het eft þe Keiser  
 þ̅ men schulde Katerine 1450  
 bringen biforen him.  
 ⁊t tus to hire clepede.

lily laid to rose, that it did not seem that they were dead, but that they slept sweetly in a dream; so that many turned to the true faith, and straight-way suffered death in the name of the Lord. Christians came by night and took their bodies, and buried them privately, as was due to the Lord's champions.

When this was thus done, the Emperor afterwards commanded that they should bring Katherine before him; and he thus addressed her: "O

<sup>1</sup> in an.<sup>2</sup> deest þus.

“ O mihti meiden !

O witti wummon,

wurðmund ⁊ alle

wurðschipe wurðe !

O schene nebschaft,

⁊ schape se<sup>1</sup> swiðe semliche,

þ schulde beo se<sup>2</sup> prudliche

i-schrud ⁊ i-prud

1460

wið pel<sup>3</sup> ⁊ wið purple !

Nim zeme of þi zuheðe !

arewe þi wlite !

⁊ nim read, seli meiden,

to þe seluen.<sup>4</sup>

Ga, ⁊ gret<sup>5</sup> ure godes,

þ tu i-gremed hauest !

⁊ tu schalt, after þe Cwen,

eauer þe oðer beon

in halle ⁊ i bure !

1470

⁊ al ich wule dihten

maiden highly gifted with ability and wisdom ! worthy of honour and of all reverence ! whose beauteous countenance and most seemly shape ought to be so magnificently decked and adorned with pall and with purple ! Consider thy youth ; take pity on thy beauty ; and have regard, simple maiden, to thyself. Go, and greet our gods, which thou hast provoked ; and thou shalt, after the Queen, ever be the second in hall and in bower : and I will constitute

<sup>1</sup> *deest* se.

<sup>2</sup> swa schulde beon swa.

<sup>3</sup> pal.

<sup>4</sup> ant tac read, seli wummon, of þi seoluen.

<sup>5</sup> i-gret.

þe domen<sup>1</sup> of mi kinedom  
 after þ tu demest.  
 ⁊ zet I segge mare !  
 ichulle lete<sup>2</sup> makie þe  
 of gold an ymage,  
 as ewen i-crunet !  
 ⁊ swa man schal, amid te burh,  
 setten hit on heh up !  
 þrafter men schal beoden 1480  
 ⁊ bodien hit ouer al,  
 þ alle þ ter bi gað  
 greten hit o þi nome !  
 ⁊ buhe þertoward,  
 alle þe to wurðmund,  
 burhmen ⁊ oðre.  
 On ende, þu schalt habben hehliche,  
 as an of ure heuenliche lafdis,  
 of marbre stan, a temple,  
 þ schal ai stonden, 1490

---

the decrees of my kingdom entirely as thou judgest. And moreover I say :  
 I will cause to be made an image of thee of gold, like a crowned queen ;  
 and it shall be set up on high, in the middle of the city ; and then it shall  
 be commanded and proclaimed everywhere, that all who pass by shall salute  
 it in thy name ; and all citizens and others shall bow toward it in reverence  
 of thee. Finally, thou shalt have, as one of our celestial goddesses, a temple  
 raised to thee, of marble stone, that shall stand for ever, while the world standeth,  
 to bear witness of thy worthiness."

---

<sup>1</sup> ant ichulle dihten þe deden.

<sup>2</sup> leoten.

hwil þ te world stont,  
to witnesse of þi wurðmund.<sup>1</sup>

Katerine onswerede,  
smirkinde sum del,  
ʔ cweð to þe Kinge,  
“ Feire uleð þi muð,  
ʔ murie þu makest hit.  
Ah ich drede þ tis dream.  
drahie<sup>2</sup> toward deað,  
as deð mare þ tu munnest.<sup>3</sup>  
Ah al þe helpeð an  
þin olhtnunge,<sup>4</sup> ʔ tin eie.  
Ful wel ichulle þ tu<sup>5</sup> wite,  
ne mahtu, wið na þing,  
wende min herte  
fram him þ ich heie,  
ʔ ai wule herien.

1500

Katherine answered, smiling somewhat, and said to the King, “ Fair flattereth thy mouth, and thou makest it seem inviting: but I dread that this sweet sound may draw toward death, as doth the mermaid’s.<sup>3</sup> But thy flattery and thine anger avail thee equally. I would have thee to know well, thou mayest not, by any means, turn my heart from him whom I exalt, and will ever praise.

<sup>1</sup> of marbre a stan a temple  
þ schal aa stonden  
hwil þ te world,  
to witnesse of þi wurðschipe.

<sup>2</sup> me dreie.

<sup>3</sup> as deð meremannes; *as doth the mermaid’s*.—This appears, from the context, to be the true reading. “ *Meerminne*, Siren, Freher, q. d. marina amasia.”—SCHILTER.

<sup>4</sup> olhnung.

<sup>5</sup> tu hit.

Bihat al þ̅ tu wult,  
 þ̅reap<sup>1</sup> þ̅rafter inoh,  
 ʔ þ̅reate þ̅ tu beo weri? 1510  
 ne mei me wunne, ne wele,  
 ne na weorldeſ wurðſchipe,  
 ne mei me nowðer tene,  
 ne tintrehe, turnen  
 fra mi leſmones luue,  
 þ̅ ich on leue.  
 He haueð i-wedded him to  
 mi meidenhad  
 wið þ̅e ring[e]  
 of rihte bileaue, 1520  
 ʔ ich habbe to him  
 treweliche i-take me.  
 Swa we<sup>2</sup> beoð i-feſtned  
 ʔ i-teiet in an,<sup>3</sup>  
 ʔ swa þ̅e cnot is i-cnut

Command whatever thou wilt, and then insist upon it as much as thou wilt,  
 and threaten till thou art weary: neither joy, nor prosperity, nor any worldly  
 honour, neither suffering nor torment, can turn me from the love of my beloved,  
 in whom I believe. He has wedded himself to my virgin state with the ring of  
 true faith, and I have truly devoted myself to him. So are we united and  
 bound into one, and the knot is so knit betwixt us two, that neither craft

<sup>1</sup> þ̅reat.

<sup>2</sup> wit.

<sup>3</sup> ant in an i-teiet.

bituhen us tweien,<sup>1</sup>  
 þ ne mei hit luste,<sup>2</sup>  
 ne luðer strengðe nowðer,  
 of na liuende mon,  
 leosen ne leðien.

1530

He is mi lif ⁊ mi luue,  
 ⁊ he is þ gladieð me ⁊  
 mi soðe blisse buue<sup>3</sup> me,  
 mi wele ⁊ mi wunne ⁊  
 ne nawt ne wilne ich elles.  
 Mi swete lif,<sup>4</sup> se softeliche<sup>5</sup>  
 he smeccheð me ⁊ smelleð,  
 þ al me þuncheð sauure  
 ⁊ softe þ he sent me.<sup>6</sup>  
 Stute þu<sup>7</sup> penne, ⁊ stew þe,  
 ⁊ stille þine wordes,  
 for ha beoð me unwurð ⁊  
 þ wite þu to wisse."

1540

nor strong force of any living man may loosen or slacken it. He is my life and my love; and he it is that gladdeneth me; my true bliss in the world above me, my wealth and my joy; nothing else do I desire. My sweet life, so softly doth he kiss me and diffuse fragrance, that all seems to me delicious and soft that he sends me. Stop thou then, and desist, and silence thy words, for to me they are worthless; that know thou assuredly."

<sup>1</sup> bitweonen unc twa.<sup>2</sup> liste.<sup>3</sup> bunen.<sup>4</sup> luue.<sup>5</sup> swa swoteliche.<sup>6</sup> See Song of Solomon, i. 2, 3, 12; iii. 6.<sup>7</sup> nu.

**H**E King ne cuðe nawit<sup>1</sup> /  
 ah bigon to cwakien,  
 ⁊ nuste hwat seggen.

Het, o wode wise,  
 strupen hire steorc naket,  
 ⁊ beaten hire bare flesch,  
 ⁊ hire freliche bodi,  
 wið cnotte<sup>2</sup> schurgen.  
 ⁊ swa men dide<sup>3</sup> sone,  
 þ hire leflich<sup>4</sup> lich  
 liðerede al o blode /  
 ah<sup>5</sup> heo hit lihtliche aber,  
 ⁊ lahinde<sup>6</sup> þolede.

1550

Het hire þrafter  
 kasten i<sup>7</sup> cwalm hus,  
 ⁊ het<sup>8</sup> halden hire þrin /  
 þ ha nowðer ne<sup>9</sup> ete,  
 lasse ne mare,  
 twelf daies fulle.

1560

The King spake not; but began to tremble, and wist not what to say. He commanded, in mad wise, to strip her stark naked, and beat her bare flesh, and her fair body, with knotty scourges. And this was done forthwith, so that her lovely body was all disfigured with blood: but she bore it lightly, and suffered smiling. After this he commanded that she should be cast into the torture-house, and kept therein; so that she should neither eat, less nor more, full twelve days.

<sup>1</sup> He ne cuðe nawt.

<sup>6</sup> puldeliche.

<sup>2</sup> cnottede.

<sup>7</sup> in a.

<sup>3</sup> me dude.

<sup>8</sup> bed.

<sup>4</sup> leofliche.

<sup>9</sup> deest ne.

<sup>5</sup> ant.

Bicom þ<sup>1</sup> te King Maxence

moste faren ⁊ t ferde

into þe ferreste<sup>2</sup> ende

of Alixandre.

De Cwen, Auguste,

longede for to seon

þis meiden Katherine ⁊

t clepede to hire Porphire,<sup>3</sup>

1570

cnihtene prince,

t seide him a sweuen

þat hire was i-scheawed ⁊

þ ha seh sitten

þis meiden wið monie

hwite meidnes, inohe

wurðliche men,

abute biset<sup>4</sup> ⁊

t heo was hire self þer

imong, as hire þuhte,

1580

It happened that the King, Maxence, had to go on a journey; and he journeyed into the farthest end of Alexandria. The Queen, Augusta, longed to see this maiden Katherine; and called to her Porphyrius, the chief of the knights, and told him a dream that had appeared to her: that she saw this maiden sitting with many venerable men clothed in white, and maidens not a few placed all around; and she was herself among them, as she thought; and

<sup>1</sup> to þ.

<sup>2</sup> into first.

<sup>3</sup> Porphirie.

mid monie

hwite wurðliche men

ant meidenes inohe

ant al abuten biset.



⁊ te an toc  
 a guldene crune,  
 ⁊ sette upon<sup>1</sup> hire heaued,  
 ⁊ seide to hire þus :  
 “ Haue, Cwen, a crune  
 i-send te of<sup>2</sup> heouene.”  
 And forþi ha seide  
 hire luste swiðe ðeorne  
 speke wið þis<sup>3</sup> meiden.

Porphire zettede 1590  
 al þ ha ðernede :  
 ⁊ leadde hire, i þe niht, anan<sup>4</sup>  
 to þe cwarterne.  
 Ah swuch leome ⁊ liht  
 leitede þrin,  
 þat ne mihten ha nawt<sup>5</sup> loken  
 þer azaines<sup>6</sup> :  
 ah felle<sup>7</sup> ba, for fearlac,  
 dun<sup>8</sup> duuel rihtes.

---

one took a crown of gold, and set it upon her head, and spoke to her thus :  
 “ Receive, O Queen, a crown sent to thee from heaven.” And therefore she  
 said she desired most earnestly to speak with this maiden.

Porphyrius granted all that she desired; and conducted her, in the night, im-  
 mediately to the prison. But such brightness and light shone therein, that they  
 might not look toward it: but both fell, through fear, down with their faces to

---

<sup>1</sup> on.

<sup>2</sup> from.

<sup>3</sup> spoken mid te.

<sup>4</sup> anan i þe niht.

<sup>5</sup> ne mahten heo.

<sup>6</sup> to ðeines.

<sup>7</sup> feollen.

<sup>8</sup> adun.

Ah an se swiðe swote smal<sup>1</sup> 1600

com anan þrefter,

þ fleide awei þ fearlac,

ʔ frourede ham sone.

“ Ariseð,” quoð Katerine,

“ ne drede ʒe<sup>2</sup> nawiht,

for þe deore Drihtin haueð

i-diht ow ba

þe blissfule crune

of hise i-corene.”

Ða ha weren i-seten up, 1610

sehen as te engles<sup>3</sup>

wið smirles of aromaz,

smereden hire wundes,<sup>4</sup>

ʔ bi-eoden swa

þe bruches of hire bodi,

al to-broken of þe beatinge,

þat te<sup>5</sup> flesch ʔ te fel

wurðen swa<sup>6</sup> feire,

---

the ground. But such an exquisitely sweet odour immediately succeeded, that it chased away the fear, and comforted them forthwith. “ Arise,” said Katherine, “ dread ye nothing, for the dear Lord has appointed for you both the blissful crown of his elect.” When they were raised up, they saw how the angels with aromatic ointment anointed her wounds, and treated with such care the hurts of her body, all lacerated with the beating, that the flesh and the skin became

---

<sup>1</sup> Ah an swa swote smeal.

<sup>4</sup> wunden.

<sup>2</sup> deest ʒe.

<sup>5</sup> tet.

<sup>3</sup> isehen as an engel.

<sup>6</sup> swa swiðe.

þ ha awundreden ham  
 swiðe of þat<sup>1</sup> sihðe. 1620  
 As tis meiden bigon  
 to bealden ham baðe,<sup>2</sup>  
 ⁊ to þe Cwen seide,  
 “ Cwen, i-coren  
 of Iesu Crist,  
 beo nu stalewurðe,  
 for þu schalt stihe bifore me  
 to Drihtin in heuene.  
 Ne beo þu nawiht  
 offruht for pinen, 1630  
 þ fareð forð in an hondhwile ⁊  
 for, wið swuche, þu schalt  
 bizeten ⁊ buggen<sup>3</sup>  
 þe<sup>4</sup> endelese blissen.  
 Ne dred tu nawt to leosen<sup>5</sup>  
 þin eorðliche lauereð  
 for Iesu Crist, þ<sup>6</sup> is King  
 of þ eche kinedom ⁊

---

so fair, that they wondered greatly at the sight. Then the maiden began to encourage them both, and said to the Queen, “ O Queen, chosen of Jesus Christ, be now steadfast, for thou shalt ascend before me to the Lord in heaven. Be thou no-whit afraid for pain, that departeth in a little while; for, with such, thou shalt acquire and purchase endless joys. Fear not to lose thy earthly lord for Jesus Christ, who is King of the everlasting king-

<sup>1</sup> þe.<sup>4</sup> deest þe.<sup>2</sup> deest baðe.<sup>5</sup> leauen.<sup>3</sup> buggen ant biþeoten.<sup>6</sup> þe.

þ̅ ȝeld, for þe false  
 wurðschipe of þis world, 1640  
 heuene riches wunne ⁊  
 for þing þ̅ sone alið,  
 wele þ̅ ai lasteð."

Feng þa Porphire<sup>1</sup>  
 to freinen þis meiden  
 hwucche were þe meden,  
 ⁊ te<sup>2</sup> endelese lif,  
 þ̅ Godd haueð i-leaned<sup>3</sup>  
 his leue<sup>4</sup> i-corene  
 for þe luren,<sup>5</sup> ⁊<sup>6</sup> tis worldliche lif, 1650  
 þ̅ ha leoseð for þe luue  
 of rihte bileaue.  
 Heo onswerede ⁊ seide,  
 "Beo nu þenne,  
 Porphire, stille,  
 ⁊t understond me.<sup>7</sup>  
 Constu bulden a burh,

dom; who giveth, instead of the false honour of this world, the joy of the kingdom of heaven; for a thing that soon falleth away, happiness that ever lasteth."

Then began Porphyrius to ask the maiden of what nature were the rewards, and the endless life, that God hath granted to his dear elect for the loss of this worldly life, which they lose for the love of true faith. She answered and said, "Be now still then, Porphyrius, and understand me. Canst

<sup>1</sup> Porfirie.

<sup>2</sup> tet.

<sup>3</sup> i-lenet.

<sup>4</sup> deest leue.

<sup>5</sup> lure.

<sup>6</sup> Apparently an error of the transcriber for *of*.

<sup>7</sup> *Desunt hi tres versiculi.*

inwið i þin heorte,  
 al abute bituined<sup>1</sup>  
 wið a derewurðe wal, 1660  
 schinende, ⁊ schenre  
 of<sup>2</sup> ȝimstanes,  
 steapre þen<sup>3</sup> eni steorre ⁊  
 ⁊ each bold þrinwið  
 briht as hit bearninde were,<sup>4</sup>  
 ⁊ leitinde al o leie ⁊  
 and al þat ter in is  
 glistinde ⁊ gleaminde,  
 as hit were seluer  
 oðer gold smeðe<sup>5</sup> ⁊ 1670  
 i-stanet each strete  
 wið deorewurðe stanes,  
 of mislich heowes,  
 i-menget to-gederes,  
 ⁊ i-sliket ⁊ i-smeðet<sup>6</sup>  
 as eni glas smeðest ⁊

thou, within thy heart, imagine a city enclosed all round with a precious wall, shining, and brighter than precious stones, more brilliant than any star; and every mansion within it bright as if it were burning, and blazing all in flame; and all that is within it glittering and gleaming, as if it were silver or burnished gold; every street paved with precious stones, of various hues, mingled together, and polished and smoothed as the smoothest glass; without

<sup>1</sup> ah al abuten bitrumet.  
<sup>4</sup> as hit bernde.

<sup>2</sup> þen eni.  
<sup>5</sup> smeate.

<sup>3</sup> þen is.  
<sup>6</sup> i-smaket.

wiðute<sup>1</sup> sloh ⁊ slec,  
 eauer iliche sumerlich ⁊  
 ⁊ alle þe burhmen  
 seuensiðe brihtre 1680  
 þen beo þe sunne,  
 gleowinde<sup>2</sup> of euch gleo,  
 ⁊ ai<sup>3</sup> mare iliche glade?  
 for nawiht ne derueð ham ⁊  
 nawiht ne wonteð ham  
 of al þ̅ ha<sup>4</sup> wilneð,  
 oðer mahen wilnen.  
 Alle singende somen,<sup>5</sup>  
 ase lif leui<sup>6</sup>  
 euchan wið oðer ⁊ 1690  
 alle pleiende somen,<sup>5</sup>  
 alle lahinde somen,<sup>5</sup>  
 eauer iliche lusti,  
 bute blinnunge<sup>7</sup> ⁊  
 for þer is a liht,<sup>8</sup>

slough or mud, always equally summer-like; and all the citizens seven times  
 brighter than the sun is, rejoicing with every kind of joyful melody, and evermore  
 alike glad? for nothing molests them; nothing is wanting to them of all that  
 they wish, or can desire. All singing together, each as dear to other as his  
 own life; all playing together, all rejoicing together, ever alike merry, without

<sup>1</sup> bute.<sup>4</sup> heo.<sup>7</sup> aa bute linunge.<sup>2</sup> gleowunge.<sup>5</sup> somet.<sup>8</sup> for þer is liht aa.<sup>3</sup> euer.<sup>6</sup> as lif leouie.

⁊ a<sup>1</sup> leitende leome.

Ne niht nis ter neauer,

ne neauer na nowcin ⁊

ne eileð þer na mon,<sup>2</sup>

nowðer sorhe ne sar, 1700

nowðer heate ne chele,

nowðer hunger ne þrust,<sup>3</sup>

ne nan of-þunchinge ⁊

for nis ter nawt<sup>4</sup> bittres,

ah al is swetewil,<sup>5</sup>

swottre ⁊ swottre

þen eauer eni haliwei,<sup>6</sup>

ceasing; for there it is always light, and always shining brightness. It is never night there, nor is there ever any annoyance; nor does either sorrow or sore, heat or cold, hunger or thirst, or any remorse, afflict any man: for there is nothing bitter there, but all is swetewil, sweeter and sweeter

<sup>1</sup> *deest a.*

<sup>2</sup> *ne eilet þer mon.*

<sup>3</sup> *þurst.*

<sup>4</sup> *deest nawt.*

<sup>5</sup> *hatewil, or batewil.*—Perhaps it is "*sedwale*," which Mr. Ellis, following Parkinson's Herbal, supposes to be "*valerian*, or perhaps the mountain spikenard." See Early English Poets, vol. i. p. 88, note 7.—In MS. Bibl. Cotton. Titus D. xviii. "*zedewal*," written also "*gedewal*," is mentioned as a spice, with "*gingiuere*" and "*clou de gilofre*."

<sup>6</sup> In the ancient satirical poem of The Land of Cokaygne, it is said,

"There beth four wells in the abbey,  
of treacle, and *halwei*,  
of baum, and eke piment."

Mr. Ellis, in a note on this passage (vol. i. p. 89), conjectures *halwei* to be "holy water." It is more probable that this name, written also "*healewi*," was given to some *sweet medicinal drink*. In MS. Cotton. Nero A. xiv. fol. 74, b. we find "*smel of aromaz oðer of healewi*;" and in fol. 76, "*ʒif þu hauest onde<sup>7</sup> of oðres god, þu attest<sup>8</sup> ðe mid helewi ant wundest ðe mid salue*." In the Legend of St. Margaret, MS. Reg. 17. A. xxvii. the fiend is said to wound,

"er ha witen hit,  
with swiðe attri *halewi*  
hare unwarre heorte."

<sup>7</sup> *envy.*

<sup>8</sup> *poisonest.*

i þat heuenliche lond,  
 i þat endelese lif,  
 i þe wunnen ⁊ te weolen 1710  
 þurh wuniende.  
 ⁊ monie ma murhðen  
 þen alle men mihten  
 wið hare muð munnen,  
 ⁊ tellen wið tungen,  
 þah ha ai<sup>1</sup> talden.  
 ne neauer ne blunneð<sup>2</sup>  
 nowðer ne lasseð,  
 ah lasteð ai<sup>3</sup> mare,  
 se<sup>4</sup> lengre se<sup>4</sup> mare. 1720  
 3if þu zet wite wult  
 hwucche wihtes þer beon<sup>5</sup>  
 þer as tis blisse is,  
 3if þer is orcost  
 oðer eni ahte,  
 ich þe onswerie.  
 Al þ̅ eauer god is,

than ever any haliwei, in that heavenly country, in that endless life, in the joy and the felicity that continueth for ever: and many more pleasures than all men could with their mouths mention, and with their tongues tell, though they spoke for ever; nor do they ever cease or diminish, but last for evermore, the longer the more. If thou wouldst further know what kind of beings there are where this happiness is, whether there is wealth or any possessions, I answer thee: All whatsoever is good, is there every-

<sup>1</sup> þah aa.<sup>2</sup> linneð.<sup>3</sup> leasteð.<sup>4</sup> so.<sup>5</sup> bon.



al is ter eihwer<sup>1</sup> ⁊  
and hwat se noht wurð nis,  
þ<sup>2</sup> nis ter nohwer.

1730

zif þu askest, hwat oht<sup>3</sup> ⁊  
þat<sup>4</sup> nan eorðlich ehe  
ne mei hit seon, ich segge,  
ne nan eorðlich eare  
hercnen ne heren,  
ne heorte þenchen  
of mon,<sup>5</sup> ⁊, hure,<sup>6</sup>  
meale wið muð,

hwat te worldeð Wealdent

haueð i-zarket to þeo

1740

þ him riht luuieð.<sup>7</sup>”

Porphire<sup>8</sup> ⁊ Auguste

i-warðen, of þes<sup>9</sup> wordes,

swiðe wel cweme ⁊

⁊ se hardi, for þi

þ ha<sup>10</sup> hefden i-sehen

where; and whatsoever is worthless, is nowhere there. If thou askest, what possessions? I say, that no earthly eye may see them, nor any earthly ear listen to or hear, nor may heart of man conceive, and, at least, speak with mouth, what the Ruler of the world has prepared for those who love him rightly.” Porphyrius and Augusta were made, by these words, full well pleased; and were so emboldened, because that they had seen visions

<sup>1</sup> al þ eauer oht is,  
al is þer ihwer.

<sup>6</sup> ure.

<sup>9</sup> wurðen of þeos.

<sup>2</sup> deest þ.

<sup>4</sup> deest þat.

<sup>7</sup> haueð i-zarket alle þeo  
þe him ariht luuieð.

<sup>3</sup> hwet oht.

<sup>5</sup> ne heorte of mon þenchen.

<sup>8</sup> Porfirie.

<sup>10</sup> deest ha.

sihðen<sup>1</sup> of heouene,  
 þ̅ ha wenden fram hire,  
 abute<sup>2</sup> midniht,  
 zarewe to alle  
 þe wa, þ̅ eni mon  
 mihte ham ȝarken,  
 to drehen for Drihtin.

1750

Freineden Porphire  
 alle hise cnihtes<sup>3</sup>  
 hwer he hefden,<sup>4</sup> wið þe Cwen,  
 i-wunet ⁊ i-waket  
 se longe of þe niht.  
 And Porphire ham seide,  
 "Hwer<sup>5</sup> ich habbe i-waket  
 ich on wel þ̅ ȝe witen,  
 for wel ow schal wurðen<sup>6</sup>  
 ȝif ȝe me wulleð  
 lustnin ⁊ leuen<sup>7</sup>!  
 for nabbe ich nawt þis niht

1760

of heaven, that they returned from her, about midnight, ready to suffer for the Lord all the woe that any man might prepare for them.

All his knights asked Porphyrius where he had tarried and watched, with the Queen, so much of the night. And Porphyrius said to them, "Where I have watched I grant gladly that ye should know, for it shall be well with you if ye will listen to me and believe; for I have not this night watched in worldly

<sup>1</sup> sihen.<sup>5</sup> Hwer so.<sup>2</sup> abuten þe.<sup>6</sup> iwurðen.<sup>3</sup> þa his cnihtes alle.<sup>7</sup> heren.<sup>4</sup> hefde.

i<sup>1</sup> worldliche wecchen,<sup>2</sup>  
 ah habbe in<sup>3</sup> heuenliche i-waket !  
 þer is al mi rihte bileaue<sup>4</sup> !  
 þer men unwreah me þe wei  
 þ leadeð to lif,<sup>5</sup> 1770  
 þer as men liueð ai,  
 i<sup>6</sup> blisse buten euch bale,  
 i wunne buten wa.  
 For þi, ȝif ȝe beon<sup>7</sup> mine,  
 as under me i-sette,  
 ⁊ wulleð alle wið me  
 in eche murhðe wunien,  
 leaueð to leue<sup>8</sup> lengre  
 o þes mix ⁊ lease<sup>9</sup> maumez,  
 þ merreð ow ⁊ alle þeo 1780  
 þ ham to luteð<sup>10</sup> !  
 ⁊ wendeð to þe Wealdent  
 þ al þe world wrahte,

affairs, but I have watched in heavenly things; wherein is all my right faith; in which was discovered to me the way that leadeth to life, where men live for ever in blessedness without any evil, in joy without sorrow. Wherefore, if ye be my friends, as ye are placed under me, and wish all to dwell with me in everlasting joy, cease to believe longer on these vile and false idols, which destroy you and all those who bow to them; and turn to the Ruler

<sup>1</sup> *deest* i.

<sup>2</sup> *iweccet*.

<sup>3</sup> *deest* in.

<sup>4</sup> þer as mi rihte bileaue schawde me.

<sup>5</sup> *liue*.

<sup>6</sup> þer me liueð aa  
in.

<sup>7</sup> *beoð*.

<sup>8</sup> *leuen*.

<sup>9</sup> on þeos lease.

<sup>10</sup> þ merrið ow alle  
ant þeo þ to heom lutið.

God heuenlich Fader,  
 euch godes ful !  
 and heieð ⁊ he[rieð]<sup>1</sup>  
 his an<sup>2</sup> deorewurðe Sune,  
 Iesu Crist hatte !  
 ⁊ te Hali Gast,  
 hare baðre<sup>3</sup> luue, 1790  
 þ lihteð of ham baðe,  
 ⁊ limeð to gederes,  
 swa þ nan ne mei  
 sundren fram oðer !  
 alle þreo an Godd,  
 almihti, ouer al !  
 for he halt in his hond —  
 þ is, wisseð ⁊ wealt —  
 þe heuene ⁊ te eorðe,  
 þe sea,<sup>4</sup> ⁊ te sunne, 1800  
 ⁊ alle i-schepene þinges,<sup>5</sup>  
 sehene ⁊ unsehene.

who made all the world, God our heavenly Father, full of all goodness ;  
 and exalt and praise his only and dear Son, whose name is Jesus Christ ;  
 and the Holy Ghost, (the love of them both,) who proceedeth from them  
 both, and uniteth them together, so that none may sunder them from each  
 other ; all three being one God, almighty, supreme ! for he holds in his hand  
 —that is, directs and rules—heaven and earth, the sea, and the sun, and all  
 created things, visible and invisible. To those who believe this truth, and reject

<sup>1</sup> herieð.<sup>2</sup> deest an.<sup>3</sup> beire.<sup>4</sup> see.<sup>5</sup> ant ischapene þing.

Deo þ leueð<sup>1</sup> þis soð,  
 ⁊ leueð þat lease,  
 and buhsume ⁊ beisume  
 haldeð his heastes,  
 he haueð bihaten ham  
 þ he ham wile lasten<sup>2</sup>  
 þ is blisse buten ende,  
 i þe riche<sup>3</sup> of heuene. 1810  
 And hwa se is swa unseli  
 þ he þis schunie,  
 ne schal he<sup>4</sup> neauer tene  
 ne tintrehe trukien  
 in inwarde helle.  
 To longe we hauen driuen<sup>5</sup>  
 ure dusischipes<sup>6</sup> !  
 ⁊ he haueð i-þolede us,  
 þe þolemode Lauerd !  
 ne we nusten hwat we diden, 1820  
 aðat he undutte us, ⁊ tahte us

that falsehood, and compliant and obedient keep his commandments, he has promised that he will bestow on them that which is bliss without end, in the kingdom of heaven. And whosoever is so unblest that he refuses this, pain and torment shall never cease to him in the inner hell. Too long have we practised our absurdities ; and he, the long-suffering Lord, has had patience with us : nor knew we what we were doing until he unstopped our ears, and taught us

<sup>1</sup> leueð.

<sup>4</sup> him.

<sup>2</sup> ilesten.

<sup>5</sup> we habbeð idriuen.

<sup>3</sup> i þe murhðe.

<sup>6</sup> dusischipe.

trewe bileaue,  
 þurh þ̃ eadi meiden Katerine,  
 þ̃ te King pineð  
 in<sup>1</sup> cwalm hus,  
 ⁊ þencheð to acwellen.”  
 Ðus he talede<sup>2</sup> wel  
 wið twa hundred cnihtes,  
 ⁊ wið ma zet,  
 þat zeuen anan up  
 hare zeomere bileaue,  
 ⁊ wurpen al awai  
 hare witlese lei,<sup>3</sup>  
 ⁊ wenden to Criste.

1830

**C**RIST ne forzet nawt  
 þ̃ he ne nom zeme<sup>4</sup>  
 to hire þ̃ men held zet,  
 as te Keiser het,  
 bute mete ⁊ mel  
 i þe cwarterne ⁊

1840

true faith, through that blessed maiden Katherine, whom the King torments in torture-house, and purposes to kill.” Thus well discoursed he with two hundred knights, and with still more, who straightway renounced their wretched faith, and cast quite away their senseless law, and turned all to Christ.

Christ neither forgot nor was unconcerned about her who was still detained, as the Emperor commanded, without meat and meal in the prison:

<sup>1</sup> ine.<sup>2</sup> talde.<sup>3</sup> hare witlese bileaue of hare lei.<sup>4</sup> to neomen zeme.

ah wið fode of heuene,  
 þurh his ahne engel,  
 in culurene iliche,<sup>1</sup> fedde hire,  
 al<sup>2</sup> þe twelf dahes ⁊  
 as he dide Daniel,  
 þurh Abacuc þe prophet,<sup>3</sup>  
 i þe liunes lehe,  
 þer he in lutede.  
 Ure Lauerd himself com  
 wið engles, ⁊ wið monie 1850  
 mednes wið alle,  
 wið swuch dream ⁊ drihtfare  
 as Drihtin deah<sup>4</sup> to cumen ⁊  
 ⁊ scheawde him, ⁊ sutelede  
 himself to hire seluen,  
 ⁊ spec wið hire ⁊ seide,  
 “Bihald me, deore dohter !  
 Bihald tin hehe Healend,  
 for hwas nome þu hauest al

but fed her by his angel, in likeness of a dove, with food of heaven, all the twelve days; as he did Daniel, by Habakkuk the prophet, in the lions' lair,<sup>5</sup> wherein he lay. Our Lord himself came with angels, and with many virgins likewise, with such a melody and majestic approach as became the Lord to come with; and appeared, and manifested himself to her; and spoke with her, and said, “Behold me, dear daughter! Behold thy great Saviour, for whose name thou hast undertaken all this hardship! Be courageous,

<sup>1</sup> i culure liche.

<sup>2</sup> ant.

<sup>3</sup> as he dude Abbacuc þe prophet.

<sup>4</sup> ah.

<sup>5</sup> See Apocrypha; Bel and the Dragon, 34—37.

undernumen þis nowcin !

1860

Beo stalewurðe,

ƿt stond wel.

Ne þarf þu drede

na deað for !

lo ! wið hwucche ich habbe i-diht

to do þe i mi kinedom,

þ is tin,<sup>1</sup> wið me i-meane,

as mi leofmon.

Na þing ne dred tu,

for ich am eauer wið þe,

1870

do þ men do þe !

ƿt monie schulen þurh þe

zet turne to me."

Wið þis ilke steap up wið al

þ heouenliche hird,<sup>2</sup>

ƿt steah into þe heuene !

ƿt heo biheld after,

ai hwil ha mihte,<sup>3</sup>

blisful ƿt bliðe.

and stand firm. Thou needest not dread for any death; behold ! by such means I have appointed to place thee in my kingdom, which is thine, in fellowship with me, as my beloved. Dread thou nothing, for I am ever with thee, whatever men do to thee; and through thee shall many yet turn to me." With this went up together that heavenly company, and ascended into heaven; and she continued looking after them as long as she could, blissful and blithe.

<sup>1</sup> þe is þin.

<sup>3</sup> hwil ha aa mahte.

<sup>2</sup> Ant mit tet ilke steap up,  
mit tet heouenlich hird.



Vnder þis, com þe þurs 1880  
 Maxence, þe wode wulf,  
 þe heaðene hund, azain  
 to his kineburh.  
 Deos meiden, i þe<sup>1</sup> marhen, was  
 i-broht biforen him :  
 ⁊ he bigon to fon on,  
 o<sup>2</sup> þisse weis, toward hire :  
 “ Ðis me were wilre,<sup>3</sup>  
 3if þu wel waldest,  
 to habbe ⁊ to halden þe cwic, 1890  
 þen to acwellen þe.  
 Ðu most nede, noðeles,  
 an of þes twa curen  
 ⁊ cheosen, anan-riht :  
 libbe, 3if þu leist lac to  
 ure liuende godes :  
 oðer, 3if þu nult nawt,<sup>4</sup>  
 dreriliche deien.”

Meanwhile, the demon Maxence, the mad wolf, the heathen hound, returned to his royal city. The maiden, on the morrow, was brought before him; and he began to address her in this manner: “It were more to my wish, if thou indeed wouldst, to have and to hold thee living, than to kill thee. Thou must needs, however, speedily elect and choose one of these two: to live, if thou offerest sacrifice to our living gods; or, if thou wilt not, to die miserably.”

<sup>1</sup> ine.<sup>3</sup> þe me were leouere.<sup>2</sup> deest o.<sup>4</sup> no.

**Þ**is meiden, sone anan,  
 onswerede ⁊ seide, 1900  
 "Let me<sup>1</sup> libben, swa  
 þ I ne leose nawt him  
 þ is mi leof ⁊ mi lif,<sup>2</sup>  
 Iesu Crist, mi Lauerd.  
 Ne nawiht ne drede ich  
 deað þ ouergeað,  
 for þ endelese lif  
 þ he haueð i-leaued<sup>3</sup> me  
 anan-riht þrefter.  
 Ah þu biþenche þe anan<sup>4</sup> 1910  
 teonen ⁊ tintrehen,<sup>5</sup>  
 þe alre meast derue  
 þ eni<sup>6</sup> deadlich flesch  
 mahe drehen ⁊ drahen,<sup>7</sup>  
 for me longeð heonneward!  
 for mi Lauerd, Iesu Crist,

The maiden, immediately, answered and said, "Let me live, so that I lose not him who is my love and my life, Jesus Christ, my Lord. I nothing dread a death that soon passes over, for that endless life which he hath bequeathed me straightway thereafter. Then bethink thee quickly of torments and tortures the severest of all that any mortal flesh may endure or suffer, for I long to go hence: because my Lord, Jesus Christ, the most precious

<sup>1</sup> Lef me for to.

<sup>5</sup> tintreon.

<sup>2</sup> þe is mi lif ant mi leof.

<sup>6</sup> þ euer.

<sup>3</sup> ilenet.

<sup>7</sup> mahe drehen.

<sup>4</sup> biþenche me.

mi deorewurðe leofmon,  
 lutel ear, haueð i-leaded me<sup>1</sup> ✓  
 ⁊ wel is me þ̅ ich mot baðe<sup>2</sup>  
 mi flesh ⁊ mi blod 1920  
 offrin him to lake,  
 þ̅<sup>3</sup> offrede to his Fader,  
 for me ⁊ for al folc,  
 himself o<sup>4</sup> þe rode.”

**H**WIL þe King weol,  
 al inwið, of wraððe,  
 com a burh reue, as þe þ̅ was  
 te<sup>5</sup> deoueles budel,  
 Belial of helle,  
 Cursates hehte, 1930  
 ⁊ tus on heh clepede ✓  
 “O kene King!  
 O i-cud Keiser!

object of my love, has recently invited me; and well is me that I may offer both my flesh and my blood as a sacrifice to him, who offered to his Father, for me and for all people, himself upon the cross.”

While the King boiled all within with anger, there came a prefect of the city, as one that was the devil's herald, Belial of hell, Cursates by name, and thus spoke aloud: “O valiant King! O renowned Emperor! hitherto

<sup>1</sup> lutel er her to foren  
 me he haueð ilaðet.

<sup>2</sup> ba.  
<sup>4</sup> uppon.

<sup>3</sup> þe.  
<sup>5</sup> þes.

ȝet ne seh Katherine

nanes cunnes pine

þ̅ ha ah to drede.<sup>1</sup>

Do idon<sup>2</sup> dede,

nu ha þus þreateð

⁊ þreapeð azain þe.

Hat, hwil ha wed þus,

1940

inwið þeos þre dahes,

ȝarken fowr hweoles,<sup>3</sup>

⁊ let<sup>4</sup> þurh driuen þrefter

þe speaken ⁊ te felien

wið irnene gadien ⁊

swa þ̅ te pikes

⁊ te irnene preones,

se scharpe ⁊ se starke,

borien þurh ⁊ beoren forð

feor o þ̅<sup>5</sup> oðer half,

1950

þ̅ al þ̅ hweol<sup>6</sup>

beo þurh spited

Katherine has seen no kind of pain that she had reason to dread. Cause this deed to be done, now that she thus threatens and disputes against thee. Command, while she is thus mad, that within three days four wheels be made, and then that the spokes and felloes be driven through with iron goads; so that the pikes and the iron prongs, so sharp and so strong, pierce through and project far on the other side, that all the wheel may be spiked

<sup>1</sup> þ̅ ha of-dredeð.

<sup>2</sup> ido.

<sup>3</sup> hweole.

<sup>4</sup> deest let.

<sup>5</sup> deest feor. on þ̅.

<sup>6</sup> þ̅ te hweoles.

mid kenre pikes<sup>1</sup> þen eni cnif,  
rawe bi rawe.

Let tenne<sup>2</sup> turnen hit  
swiftliche<sup>3</sup> abuten !

swa þ Katerine,  
wið þ grisliche rune,<sup>4</sup>

hwen ha þer bisit

ʔ bihalt ter upon,<sup>5</sup>

1960

swike hire sotschipes,

ʔ ure wil wurde !

oðer, zif ha nule no,

ha schal beo to-hwiðered

wið þe hweoles, swa,

in an hondhwile,

þ alle þ hit bihaldeð

schulen grure habben."

Ðe King hercnede his reað,<sup>6</sup>

ʔ was sone, as he het,

1970

þis heane ʔ tis<sup>7</sup> hatele

thoroughly with keener pikes than any knife, row by row. Let it then be turned swiftly round; so that Katherine, with the dismal sound, when she sits by and looks thereupon, may cease her follies, and work our will; or, if she will not, she shall be torn in pieces by the wheels, in such a manner, in an instant, that all who behold it shall have horror." The King listened to his counsel, and soon, as he commanded, was this hateful and detestable

<sup>1</sup> *deest* pikes.

<sup>2</sup> ant let þenne.

<sup>3</sup> tidliche.

<sup>4</sup> schal mit tet grisliche.

<sup>5</sup> ant bisið þer uppon.

<sup>6</sup> read.

<sup>7</sup> þeos — teos.

tintreohe<sup>1</sup> i-timbret ?  
 ƿ was,<sup>2</sup> te þridde dai,  
 i-drahen þider  
 as te reuen weren  
 eauer wunet.<sup>3</sup>  
 Ant te King heold ta,<sup>4</sup>  
 of þis eadi<sup>5</sup> meiden,  
 hise kinemotes.

**P**IS pinfule gin was  
 o swuch wise i-ginet,  
 þat te twa turnden  
 eiðer wiðward<sup>6</sup> oðer,  
 ƿ anes weis baðe ?  
 þe oðer twa turnden  
 anes weis alswa,  
 ah-to 3ain þe oðre ?  
 swa þ hwen þe twa walden  
 kasten upward

1980

instrument of torture constructed; and was, on the third day, drawn to the place where the prefects were ever wont to be. And the King then held, concerning this blessed maid, his royal council.

This tormenting engine was devised in such a manner, that two of the wheels turned either contrary to the other, and yet both one way; the other two turned one way also, but contrary to the former; so that when the first two would cast upward whatsoever thing they caught, the other two would

<sup>1</sup> treon.<sup>2</sup> deest was.<sup>3</sup> weren iwunet euer.<sup>4</sup> þa.<sup>5</sup> deest eadi.<sup>6</sup> wið.

þing þ ha cahten, 1990  
 þe oðre walde drahen hit  
 ⁊ t dusten dunewardes<sup>1</sup> !  
 se grisliche i-greiðet,  
 þ grure grap euch mon  
 hwen he lokede þron.  
 Her, amid heapes,<sup>2</sup>  
 was tis meiden i-set,  
 for to al to rondan  
 ⁊ t rewfulliche to renden<sup>3</sup>  
 gif ha nalde hare rað<sup>4</sup> 2000  
 heren ne herenen.  
 Ah heo kast up hire ehne,  
 ⁊ cleopede toward heuene,  
 ful hehe wið hire heorte,  
 ah<sup>5</sup> wið stille steuene<sup>6</sup> !  
 "Almihti Godd,  
 cuð nu þi mihte<sup>7</sup> !  
 ⁊ t menske nu

draw it and dash it downwards: so frightfully was it contrived, that horror seized every one when he looked upon it. Here, amid crowds, was this maiden placed, to be all torn and piteously rent if she would not listen to their advice nor obey. But she lifted up her eyes, and cried to heaven, full loudly with her heart, but with still voice: "Almighty God, manifest now thy power; and do honour to thy high name, heavenly Lord! And

<sup>1</sup> þe oðer walden drahen,  
 3e drahen hit duneward.  
<sup>5</sup> ant.

<sup>2</sup> Her amidden.  
<sup>4</sup> read.  
<sup>6</sup> stefne.

<sup>3</sup> al for to renden reowliche  
 ant reowðfulliche to rondin.  
<sup>7</sup> þine mihtes.

þin hehe nome,  
 heouenliche Lauerd ! 2010  
 ⁊ for to festni ham  
 i treowe bileaue,  
 þ beo<sup>1</sup> to þe i-turnde,  
 ⁊ Maxence ⁊ alle hise  
 halden ham mate,  
 smit smertliche þerto,<sup>2</sup>  
 þ alle þise fowr hweoles<sup>3</sup>  
 to-hwiðeren to stucches.”  
 Ðis was uneað i-seid,  
 þ an engel ne com, 2020  
 wið feorliche aflihte  
 fleoninde aduneward,  
 ⁊ draf þerto dun riht  
 as a þunres dune.<sup>4</sup>  
 ⁊ duste<sup>4</sup> hit a swuch dunt,  
 þ hit bigon to clateren  
 al ⁊ to<sup>5</sup> cleuen,

in order to confirm those in the true faith who are converted unto thee, and that Maxence and all his party may hold themselves confounded, smite sharply upon it, that all the four wheels may be shattered to pieces.” This was hardly said, when an angel came, with wonderful flight flying downwards, and drove straight down towards it like a thunder-clap; and struck it such a blow, that it began to rattle and to cleave asunder, to burst and to break,

<sup>1</sup> þe beoð.<sup>2</sup> smit so smertliche herto.<sup>3</sup> þeos—hweole.<sup>4</sup> an þunres dune  
duste.<sup>5</sup> ant al to.



to bresten<sup>1</sup> ⁊ to breken,  
 as tah hit were bruchel gleas,  
 baðe treo<sup>2</sup> ⁊ te irn ⁊ 2030  
 ⁊ ruten forð, wið swuch rune,  
 þe stucchen<sup>3</sup> of baðe,  
 bimong ham as ha stoden  
 ⁊ seten þer abuten,  
 þ̅ ter weren i-sleine  
 of þ̅<sup>4</sup> awariede folc  
 fowr þusend fulle.  
 Ðer men mihte heren  
 þe heaðene hundes  
 zellen ⁊ zuren<sup>5</sup> 2040  
 on euch half.  
 Ðe Cristene kenchen,  
 ⁊ herie þen Healend,  
 þe helpeð hise ouer al.  
 Ðe Keiser, al a-canget,<sup>6</sup>  
 hefde i-losed mon dream ⁊  
 ⁊ dearede,

as if it had been brittle glass, both the wood and the iron; and to dart forth,  
 with such whizzing, the fragments of both among them as they stood and  
 sat around it, that there were slain of that accursed folk full four thousand.  
 There one might have heard the heathen hounds yell and cry on every side.  
 The Christians laughed for gladness and praised the Saviour, who helpeth his

<sup>1</sup> bursten. *deest* to.

<sup>3</sup> stucchenes.

<sup>5</sup> zellen ant zeien ant zuren.

<sup>2</sup> ba þe treon.

<sup>4</sup> *deest* þ̅.

<sup>6</sup> al akanget wes.

al a-deadet,  
 dripninde<sup>1</sup> ⁊ dreri,  
 ⁊ drupest alre monne.

2050

**P**E Cwen stod eauer stille  
 on hēh, ⁊ biheold al.  
 Hefde i-hud hire  
 aðat tenne,<sup>2</sup>

⁊ hire bileaue ihel ⁊

þa, ȝet, ne mahte ha na mare<sup>3</sup> ⁊

ah dude hire adun swiðe,

⁊ forð, wiðute fearlac,

o fot<sup>4</sup> þiderwardes ⁊

⁊ weorp hire biforn

2060

þen awariede wulf,<sup>5</sup>

⁊ ȝeide ludere steuene,<sup>6</sup>

“Wrecche mon þ̅ tu hit art !

hwerto wultu wrestlen

wið þe worldes Wealdent ?

people everywhere. The Emperor, completely baffled, had lost the joy of human life, and was stupified, mortified, downcast and gloomy, the most dispirited of men.

The Queen stood all this while on high, and beheld all in silence. She had concealed her thoughts until then, and kept her belief secret: now, however, she might no longer; but quickly descended, and advanced, without fear, thitherward on foot; and cast herself before the accursed wolf, and cried with angry voice, “Wretched man that thou art! wherefore wilt thou wrestle with the

<sup>1</sup> dureninde.

<sup>4</sup> ouer.

<sup>2</sup> aȝet þa.

<sup>5</sup> þen awariede wed wulf.

<sup>3</sup> ant hire bileaue iholen þe ȝet

ant ne mahte na mare.

<sup>6</sup> lude stefne.

Hwat madschipe makeð þe,  
 þu bittre balefule beast !  
 to weorren him þ̅ wrahte þe  
 ⁊ alle worldliche þinges<sup>1</sup> ?  
 Beo nu ken, ⁊ cnawes, 2070  
 of þat tu isehen hauest,  
 hu mihti ⁊ hu meinful,  
 hu heh ⁊ hu hali,  
 is þes Cristenes Godd,  
 Crist, þ̅ ha herieð.  
 Hu wrakeliche,<sup>2</sup> wenestu,  
 wule, al o wraððe,  
 wreken o þe,<sup>3</sup> wrecche !  
 þ̅ haueð to driuen wið a dunt,  
 ⁊ fordon, for þe, to dei 2080  
 se feole þusend ?  
 monie wið alle,<sup>4</sup>  
 of þ̅ heaðene folc,  
 þ̅ alle weren i-sihen

world's Ruler? What madness makes thee, thou bitter baleful beast! to war against him who created thee and all earthly things? Be now convinced, and acknowledge, from what thou hast seen, how mighty and how powerful, how high and how holy, is the God of this Christian, Christ, whom she worships. How vengefully, thinkest thou, will he, all incensed, avenge himself on thee, O wretch! who has scattered with a stroke, and destroyed, on thy account, to-day so many thousands? many, moreover, of that heathen people,

<sup>1</sup> þing.

<sup>2</sup> wrakefulliche.

<sup>3</sup> wule he ant wreððe  
 uppon þe.

<sup>4</sup> ant monie mid alle.

hider for to seo<sup>1</sup>  
 þis feorlich ? ”  
 Sone se<sup>2</sup> ha þis  
 sehen, ⁊ herden  
 þe Cwen swa spoken,<sup>3</sup>  
 alle somen turnden,  
 ⁊ token to zeien,  
 “ Witerliche, muche wurð,  
 ⁊ wurð alle wurðschipe,  
 is þes meidenes Godd,  
 Crist, Godd,<sup>4</sup> Godes Sune :  
 ⁊<sup>5</sup> him we kenneð  
 ⁊ cnaweð to Lauerd  
 ⁊ to heh Healend  
 heonne forðwardes :  
 ⁊ tine mix maumez  
 alle beon amansed<sup>6</sup> :  
 for ha ne mahen nowðer  
 helpen ham seluen,  
 ne ham<sup>7</sup> ꝥ ham serueð.”

2090

2100

who had all rushed hither to see this wonder.” As soon as they saw this, and heard the Queen speak thus, they all at once turned, and took to cry out, “ Truly, very worthy, and deserving of all worship, is the maiden’s God, Christ, God, and the Son of God ; and him we know and acknowledge as Lord and great Saviour from henceforth : and thy vile idols are all accursed ; for they can neither help themselves, nor those who serve them.” The King

<sup>1</sup> seon.<sup>5</sup> ant to.<sup>2</sup> as.<sup>6</sup> awariet.
<sup>3</sup> isehen, ant iherden  
 swa þe Cwen spoken.
<sup>4</sup> soð.<sup>7</sup> heom.

De King walde weden,  
 swa him gremed<sup>1</sup> wið ham ?  
 ah wið þe Cwen swiðest.<sup>2</sup>  
 Biheld hire heterliche,  
 ⁊ bigon to þreatin hire  
 þus, o<sup>3</sup> þisse wise ?

2110

“ **H**u nu, dame, dotes tu ?  
 Cwen, a-canges tu nu,<sup>4</sup>  
 wið<sup>5</sup> alle þes oðre ?  
 Hwi motes tu se madliche ?  
 Ich swerie bi þe mihtes  
 of ure godes muchele,  
 bute ȝif þu, þe timluker,  
 do þe iþe ȝein turn,  
 ⁊ ure godes grete  
 þ̃ tu gremest nuðe,  
 I schal schawe hu mi sword  
 bite i þi swire !

2120

was about to grow frantic, so angry was he with them ; but with the Queen most. He looked upon her fiercely, and began to threaten her in this manner :

“ How now, dame, dost thou dote ? Art thou too, Queen, infatuated, with all the rest ? Why reasonest thou so madly ? I swear by the might of our great gods, except thou the sooner put thyself in the way back again, and greet our gods whom thou now provokest, I shall show how my sword can bite in thy neck ;

<sup>1</sup> gromede.<sup>2</sup> ant wið þe Cwen alre meast.<sup>3</sup> on.<sup>4</sup> deest nu.<sup>5</sup> mid.

ʔ lete<sup>1</sup> to-luken ʔi flesch  
 ʔe fuheles of ʔe lufte.  
 And ʒet, ne schal tu nower  
 neh se lichtliche atsterten<sup>2</sup> ʔ  
 ah strengre ʔu schalt ʔolien ʔ  
 for ichulle leote luken  
 ʔ teo<sup>3</sup> ʔe tittes awei  
 of ʔine bare breosten ʔ  
 ʔ ʔrefter do<sup>4</sup> ʔe to deað,  
 deruest ʔing to drehen."

2130

"Alle ʔine ʔreates  
 ne drede ich," quoð ha, "riht nawt.<sup>5</sup>  
 Eauer se ʔu mare wa  
 ʔ mare weane dost me,  
 for mi newe lefmon,  
 ʔ ich on wið luue leue,  
 se ʔu wurches mi wil  
 ʔ mi weol mare.  
 Du nu ʔenne hihendliche

2140

and let the fowls of the air tear thy flesh. And yet, neither shalt thou by any means near so lightly escape; but thou shalt suffer severer pain: for I shall cause the teats to be torn and pulled away from thy bare breasts, and afterwards put thee to death, the direst thing to undergo."

"All thy threats I nothing dread," quoth she. "The more woe soever and the more suffering thou inflicttest on me, for my new beloved, on whom I with love believe, so much the more dost thou work my will and my welfare. Do

<sup>1</sup> leoten.<sup>4</sup> don.<sup>2</sup> etsterten.<sup>5</sup> ne dred ich riht nawt.<sup>3</sup> teon.

þ tu hauest on heorte,  
for of me ne schal tu  
biȝete nawiht mare.<sup>1</sup> ”

Sone se<sup>2</sup> he understod wel  
þ he ne sturede hire nawt,  
het, on hat herte,  
unhendeliche nimen hire ?

ȝ, wiðute<sup>3</sup> dom, anan-riht,

þurh driuen hire tittes

2150

wið irnene neiles,

ȝ renden ham up heterliche

wið þe breoste roten.

As þes deoueles driueles

drohen to fordon hire,

ha biseh toward Katerine, ȝ seide,

“ Eadi meiden !

ernde me to þi leue Lauerd,

for hwas luue ich þolie

þ men bilimeð me þus<sup>4</sup> ?

2160

---

therefore now quickly that which thou hast at heart, for of me thou shalt obtain nothing more.” As soon as he understood well that he moved her not, he commanded, in hot heart, to seize her rudely; and immediately, without judgment, to pierce through her nipples with iron nails, and rend them up cruelly from the breast-roots. As the slaves of this devil were dragging her to destroy her, she looked toward Katherine, and said, “Blessed maiden! commend me to thy dear Lord, for whose love I suffer that men thus tear

---

<sup>1</sup> biȝeoten na mare.

<sup>2</sup> as.

<sup>3</sup> bute.

<sup>4</sup> þ me þus bilimeð me.

þ he, i þe tintrehe  
 þ ich am i-turn to,  
 hardi min<sup>1</sup> [heorte]  
 þ tes wake ules<sup>2</sup>  
 ne wursi neauer mi mod,  
 swa þ I slakie  
 to of-earnen heuenriche<sup>3</sup> :  
 ⁊ ich ne forga neauer,  
 for fearlaic of na pine  
 þ beo fleschliche,  
 þe crune þ Crist haueð,  
 after þ tu cwiddest,  
 i-leuet hise<sup>4</sup> i-corene."

2170

"Ne dred tu nawt," quoð Katherine,  
 "derewurðe Cwen, ⁊ dere  
 wið Drihtin of heuene :  
 for þe is i-leued,<sup>5</sup> to dei,

my limbs; that he, in the torment that I am brought to, may put such resolution into my heart, that this weak flesh may never impair my courage so that I should fail to earn the kingdom of heaven; and that I may never forego, through fear of any pain that is corporeal, the crown which Christ hath (according to what thou sayest) bestowed upon his elect."

"Dread nothing," quoth Katherine, "dearest Queen, and dear to the Lord of heaven; for there is granted thee this day, for a little earthly land, the

<sup>1</sup> hardi min heorte.<sup>4</sup> ilenet his.<sup>2</sup> þ tet wake flesch.<sup>5</sup> ilenet.<sup>3</sup> swa þ ich earni

to ofservin heouenriches wunne.



for a lutel eorðlich lond,  
 þ̅ heuenlich kinedom<sup>1</sup> !  
 for a mon of lam, 2180  
 him þ̅ is<sup>2</sup> Lauerd of lif !  
 for þis<sup>3</sup> lutle pine,  
 þ̅ alið i lute hwile,<sup>4</sup>  
 endelese reste  
 i þe riche of heuene !  
 ⁊<sup>5</sup> for þis swifte pine,  
 þat aswikeð se sone,  
 blissen buten ende,  
 ⁊ murhðen ai mare.  
 ⁊ nawt ne wene þu 2190  
 þ̅ tu forwurðe<sup>6</sup> !  
 for nu þu biginnest earst,  
 ⁊ art i-boren, to libben  
 i þe lif þ̅ lasteð  
 ai, buten ende.<sup>7</sup> ”

---

heavenly kingdom; for a man of clay, him that is Lord of life; for this little pain, which subsides in a little while, endless rest in the kingdom of heaven; and for this transitory suffering, that ceases so soon, joys without end, and gladness evermore. And do not think that thou perishest; for now thou first beginnest, and art born, to live in the life that lasteth ever without end.”

---

<sup>1</sup> þe kinedom of heouene.

<sup>4</sup> þe alið in an hondhwile.

<sup>7</sup> aa buten linunge.

<sup>2</sup> þe þe is.

<sup>5</sup> deest ant.

<sup>3</sup> þe.

<sup>6</sup> ne nawiht ne wen þu  
 þ̅ tu nu forwurðe.

**P**E Cwen, þurh þis steuene,<sup>1</sup>  
 was swiðe i-strenget :  
 ⁊ se stalewurðe,  
 þ ha bigon<sup>2</sup> to clepien  
 upo þe cwelleres, 2200  
 ⁊ hihede ham to donne  
 þ ham was i-haten.  
 And heo diden,<sup>3</sup>—  
 drohen hire  
 wiðute þe burh ȝates :  
 ⁊ tuhen<sup>4</sup> hire tittes  
 up of hire breoste,  
 bi þe bare bane,  
 wið eawles of irne :  
 ⁊ swipten<sup>5</sup> of, þrefter, 2210  
 wið sword,<sup>6</sup> hire heaued :  
 ⁊ heo swerf to Criste  
 upo þe þreo ⁊<sup>7</sup> twentuðe dei  
 of Nouembres moneð :

The Queen, by this exhortation, was greatly strengthened; and so steadfast, that she began to call to the executioners, and urged them to do what they were commanded. And they did so; they drew her without the gates of the city; and pulled off the paps from her breast, by the bare bone, with iron awls; and afterwards, with a sword, struck off her head: and she swooned away to Christ upon the three and twentieth day of November's month; and

<sup>1</sup> þeos stefne.<sup>5</sup> ant spiteden.<sup>2</sup> feng.<sup>6</sup> mid sweord.<sup>3</sup> duden.<sup>7</sup> uppon þe þreo a.<sup>4</sup> drohen.

ƿ̃ þ̃ wes on a Wednesdei  
 þ̃ ha þus wente,<sup>1</sup>  
 martir, to þe<sup>2</sup> murhðes  
 þ̃ neauer ne wonieð.

Porphire, anan-riht,  
 ferde þider i þe niht, 2220  
 ƿ̃ swucche wið him of hise men  
 þ̃ he wel truste on !  
 ƿ̃ al þe<sup>3</sup> lafdies licome  
 lefliche<sup>4</sup> smerede  
 wið smirles of aromaz  
 swote smellinde,  
 ƿ̃ biburiede hire  
 as hit deh martir  
 ƿ̃ cwen for to donne.<sup>5</sup>

Men com i þe marhen, 2230  
 het witen hwa hefde,  
 azain þe Kinges forbode,  
 þ̃ licome i-lad þeonne.

that was on a Wednesday that she thus went, as a martyr, to the joys that never wane.

Porphyrus immediately went thither in the night, and with him such of his men as he could firmly trust; and affectionately anointed all the lady's body with sweet-smelling aromatic ointment, and buried her as became a martyr and a queen.

Men came on the morrow, and commanded inquiry to be made who had, contrary to the King's prohibition, taken the body thence. When Porphyrius

<sup>1</sup> wende.<sup>2</sup> deest þe.<sup>3</sup> þes.<sup>4</sup> leoffiche.<sup>5</sup> as hit martir ant cwen  
deh for to donne.

Ða Porphire seh fele,<sup>1</sup>  
 þat men seide hit upon,  
 gultlese, leaden  
 ʔ draien to deaðe,  
 leop forð wiðute<sup>2</sup> fearlac,  
 ʔ com to-fore<sup>3</sup> þe Keiser,  
 ʔ keneliche cleopede, 2240  
 “ Sei, þu Sathanase<sup>4</sup> sune !  
 þu kinge forcudest !  
 hwat constu to þes<sup>5</sup> men,  
 þ tu þus leades<sup>6</sup> ?  
 Lowr ! ich am her,  
 þu hatele gast !  
 wið alle mine hirdmen,  
 to ʒelden reisun for ham.  
 Fordem, nu, me ʔ mine,  
 þ we, azain þin heast, 2250  
 þ licome awei ledden,  
 ʔ leiden in eorðe.”

saw many guiltless men, who were accused of it, led and dragged to death, he sprung forward without fear, and came before the Emperór, and boldly cried, “ Say, thou son of Satan ! thou most infamous king ! what knowest thou against these men whom thou thus draggest ? Lo ! here am I, thou hateful demon ! with all my household, to answer for them. Condemn, then, me and mine, because we, against thy commandment, took away the body, and laid it in earth.”

<sup>1</sup> iseh feole.<sup>4</sup> Sathanesses.<sup>2</sup> buten.<sup>5</sup> þeos.<sup>3</sup> biuoren.<sup>6</sup> leadeſt.

“Nu þu art,” quoð þe King,  
 “ken,<sup>1</sup> ⁊ i-cnawen  
 þ þu haues deað earned,<sup>2</sup>  
 ⁊, þurh þe, alle þe oðre.  
 Ah for þu art cud eniht,  
 ⁊ heaued of ham alle,  
 cheos zet of þeos twa !  
 oðer<sup>3</sup> chear anan-riht, 2260  
 þ te oðre chearren þurh þe,  
 ⁊ tu schalt libben,  
 ⁊ beo leof ⁊ wurðme !  
 oðer, gif þu nult no,  
 streche forð þi<sup>4</sup> swire,  
 scharp sword to underfon.<sup>5</sup>”  
 Porphire ⁊ alle hise  
 helden ham to-gederes !  
 ⁊ wið se<sup>6</sup> soðe gabbes  
 gremeden him se sare, 2270

“Now art thou known,” quoth the King, “and hast acknowledged that thou hast deserved death; and, through thee, all the others. But because thou art a renowned knight, and the chief of them all, choose yet one of these two: either turn instantly, that the rest may turn through thee, and thou shalt live, and be beloved and honoured; or, if thou wilt not, stretch forth thy neck to receive the sharp sword.”

Porphyrius and all his knights adhered to each other; and with such sound

<sup>1</sup> “Nu art tu iken,” quoð þe King.

<sup>3</sup> *deest* oðer.

<sup>5</sup> *underuonne*.

<sup>2</sup> þ þu hauest deð ofseruet.

<sup>4</sup> þine.

<sup>6</sup> swa.

þ he het, heterliche,  
 anan, wiðute þe burh,  
 bihefden ham euch fot !  
 ⁊ leafden<sup>1</sup> hare bodies  
 unbiburied alle,  
 fode to wilde deor,  
 ⁊ to luft fuheles.  
 His heast was i-forðet,  
 ⁊ alle cleane bihefded !  
 ah, for al his forbode,  
 nes hit þ te bodies  
 neren i-fat i þe niht,  
 ⁊ feire biburiet.  
 Nalde nawt Godd leten  
 his martirs licomes  
 liggen to forleosen,<sup>2</sup>  
 þ<sup>3</sup> hefde bihaten  
 þ an her of hare heaued<sup>4</sup>  
 ne schulde forlosen.<sup>5</sup>

2280

arguments vexed him so sore, that he furiously gave orders to behead them immediately, every man, without the city; and to leave all their bodies unburied, as food to wild beasts, and to fowls of the air. His hest was performed, and they were every one beheaded; but, notwithstanding his prohibition, it hindered not that the bodies were taken away during the night, and honourably buried. God would not suffer his martyrs' corpses to lie to perish, who had promised that a hair of their heads should not perish.

leauen.

<sup>2</sup> liggen for to leosen.<sup>3</sup> þe.<sup>4</sup> fax.<sup>5</sup> forwurðen.

**P**A<sup>1</sup> 3et nes nawt þe Kinges þurst, 2290  
 wið al þis blod, i-kelet ?  
 ah het Katerine cume  
 swiðe biforen.<sup>2</sup>

Ha was sone i-broht forð,  
 ⁊ he bigon<sup>3</sup> to seggen,  
 “ Ðah þu beo schuldi,  
 þe ane, of alle cleane ?  
 þah þu, wið þi wicchecrest, hauest  
 i-maket se monie  
 eornen<sup>4</sup> toward hare deað, 2300  
 as ha weren wode ?  
 3et, 3if þu wiðdrahes te,  
 ⁊ wult greten ure godes<sup>5</sup>  
 ase forð as þu ham hauest  
 i-gremet ⁊ i-gabbet,  
 þu mahte, in alle murhðe,  
 longe libben wið me,

The King's thirst was not even yet, with all this blood, cooled: but he ordered Katherine to come speedily before him. She was soon brought forth, and he began to say, “Though thou alone art clearly guilty, above all; though thou, with thy witchcraft, hast made so many to run towards their death, as if they were mad; yet, if thou retract thee, and wilt salute our gods as well as thou hast grieved and mocked them, thou mayest, in all pleasure, live

<sup>1</sup> Ðe.<sup>4</sup> to eornen.<sup>2</sup> swið eumen biuoren him.<sup>5</sup> ant wule ure godes igreten.<sup>3</sup> brec on.

ƿt meast schalt beo cud ƿt i-cud  
in al mi kineriche.

Ne lead tu us na lengre ⁊

2310

ah loke nu, bliue,<sup>1</sup>

hweðer þe beo leuere<sup>2</sup>

don þ̅ ich leare,

ƿt libben 3if þu swa dost<sup>3</sup> ⁊

oðer, þis<sup>4</sup> ilke dei,

se<sup>5</sup> dreoriliche deien,

þ̅ alle ham schal agrisen<sup>6</sup>

þ̅ hit bihalden.<sup>7</sup>”

“AI,” quoð Katherine,



“nis nawt ladlich<sup>8</sup> sihðe

2320

to seo fallen þing,<sup>9</sup>

þ̅ schal arisen, þurh þ̅ fal,

a þusend fald þe fehere,<sup>10</sup> —

of deað to lif undeaðlich ⁊

long-time with me, and shalt be most celebrated and renowned in all my kingdom. Put us off no longer; but consider now, quickly, whether it is preferable for thee to do what I propose, and to live if thou dost so; or, this very day, to die so dismally, that all who behold it shall shudder.”

“Nay,” quoth Katherine, “it is not a loathly sight to see a thing fall, that shall rise again, through that fall, a thousand times fairer, — from death

<sup>1</sup> bliue.

<sup>2</sup> leuere.

<sup>3</sup> 3ef þu dest.

<sup>4</sup> i þis.

<sup>5</sup> deest se.

<sup>6</sup> þ̅ ham schal agrisen alle.

<sup>7</sup> bihaldeð.

<sup>8</sup> grislich.

<sup>9</sup> to seon þ̅ þing fallen.

<sup>10</sup> a þusent falt te schenre.



ƿ to arisen fram ream  
 to ai lastende lahtre<sup>1</sup> ✓  
 fram bale to eche blisse ✓  
 fram wa to wunne,  
 ƿ to wele þurh wuniende.  
 Nawiht, King, ne kepe<sup>2</sup> ich 2330  
 þ tu lengre hit firsti.<sup>3</sup>  
 Ah hat tu<sup>4</sup> hihendeliche  
 þ tu hauest on heorte ✓  
 for ich am ȝarow to al  
 þe wa þ tu const me ȝarken ✓  
 swa þat ich seo mahe<sup>5</sup>  
 mi lufsome leofmon,  
 ƿ beo i-broht se bliðe  
 bimong mine felahes,<sup>6</sup>  
 þ folhen<sup>7</sup> him ouer al 2340  
 i þe feire ferreden  
 of uirgines in heuene."

to life immortal; and to rise from weeping to everlasting gladness; from misery to eternal bliss; from sorrow to joy, and to welfare that ever endureth. I care not at all, O King, that thou shouldst longer delay it. Command then speedily what thou hast at heart; for I am prepared for all the pain that thou canst provide for me, so that I may see my beloved, who is so worthy of love, and joyfully be brought among my companions, that follow him everywhere in the fair company of virgins in heaven."

<sup>1</sup> leahtre.<sup>5</sup> þ tu me const ȝarken.

þ ich iseon mahe.

<sup>2</sup> kep.<sup>3</sup> þ tu fir firsti.<sup>6</sup> feolaes.<sup>4</sup> deest tu.<sup>7</sup> be folhið.

**P**E King, as þe þ was fordrenct  
 i þe<sup>1</sup> deoules puisun,  
 nuste hwat meanen !  
 ah het swiðe don<sup>2</sup> hire  
 ut of hise sihðe,<sup>3</sup>  
 ⁊ bihefden hire, utewið  
 þe barren of þe burhe.  
 Heo, as men ledde hire, 2350  
 lokede azainward,  
 for ludinge þ ha herde<sup>4</sup> !  
 ⁊ seh sihen after hire  
 heaðene monie,  
 wepmen ⁊ wimmen,  
 wið wringende honden,  
 ⁊ wepinde<sup>5</sup> sare.  
 Ah<sup>6</sup> þe meidenes alre meast,  
 wið sari mod ⁊ sorhful,  
 ⁊ te riche lafdis, 2360

The King, as one who was drunken with the devil's poison, wist not what to resolve: he commanded, however, to put her quickly out of his sight, and to behead her without the barriers of the city. She, as they conducted her, looked back again, when she heard a clamour; and saw many heathen, men and women, rushing after her, wringing their hands and weeping sore. But the maidens most of all, in sad and sorrowful mood, and the rich

<sup>1</sup> wið þes.<sup>4</sup> iherde.<sup>2</sup> mid.<sup>5</sup> mid grindende honden  
wepinder<sup>3</sup> ehsihðe.<sup>6</sup> Ant.

letten teares trendlen.

And heo biwende hire azain,  
sumhwat i-wraððet,<sup>1</sup>

ƿet etwat ham hare wop,  
wið þulliche wordes ⁊

“ ȝe lafdis ƿet ȝe meidenes,  
ȝif ȝe weren wise,  
nalde ȝe nawt bringe me  
forð toward blisse  
wið se bale bere.

2370

Nalde ȝe neauer remen  
ne makie reowðe for me,  
þ<sup>2</sup> fare to eche reste,  
into þe riche of heuene.

Beoð bliðe, ich biseche ow,  
ȝif ȝe me blisse unneð<sup>3</sup> ⁊  
for ich seo Iesu Crist,  
þ cleopeð me ƿet copneð<sup>4</sup> ⁊  
þ is mi Lauerd ƿet mi luue,

ladies, let tears trickle. And she turned again, somewhat displeased, and chid them for their weeping, in words like these: “Ye ladies and ye maidens, if ye were wise, ye would not conduct me forth toward bliss with such doleful sounds. Ye would never lament nor make sorrow for me, who go to eternal rest, into the kingdom of heaven. Be cheerful, I beseech you, if ye wish me joy; for I see Jesus Christ, who calleth me and longs for me; who is my

<sup>1</sup> sumdel iwreðet.

<sup>3</sup> unnen.

<sup>2</sup> þe.

<sup>4</sup> þe copneð ant cleopeð me.

mi lif ⁊ mi leofmon,  
 mi wunne ⁊ me i-weddet,  
 mi murhðe ⁊ mi mede,  
 ⁊ meidene crune.

2380

Ower wop wendeð  
 al on ow seluen,  
 leste 3e eft wepen<sup>1</sup>  
 echeliche in helle,  
 for þ heaðene lif  
 þ 3e in liggen<sup>2</sup> ⁊

as 3e schulen alle,

2390

bute 3e forleten,  
 hwil 3e beon<sup>3</sup> o liue,  
 ower misbileaue."

As ha hefde i-seid tus,<sup>4</sup>  
 bisohte him<sup>5</sup> wið þe brond,  
 as hit blikede buuen hire,  
 ⁊ schulde hire bane<sup>6</sup> beon;  
 þ he, for his freolaic,

---

Lord and my love, my life and my beloved, my joy and my betrothed, my rejoicing and my reward, and my maiden's crown. Turn all your weeping upon yourselves, lest ye afterwards weep eternally in hell, for that heathen life in which ye lie; as ye shall all, except ye leave off your unbelief whilst ye are in life." When she had thus spoken, she requested him who had the sword, as it gleamed above her, and was to be her death, that he, of his

---

<sup>1</sup> wepen eft.

<sup>4</sup> þus iseid.

<sup>2</sup> liggeð.

<sup>5</sup> bisohte þ.

<sup>3</sup> beoð.

<sup>6</sup> bone.

firstede<sup>1</sup> hire, ⁊ fremede,  
 þe hwil þ̅ ha buhde<sup>2</sup> hire, 2400  
 ⁊ bede ane bone.  
 He<sup>3</sup> zettede hire  
 ⁊ wið bliðeliche leaue.<sup>4</sup>  
 And heo biheold upward  
 wið up-aheuen heorte ⁊  
 ⁊,<sup>5</sup> cneolinde duneward,  
 þus to Crist cleopede ⁊

“ Lauerd, leome  
 ⁊ lif of alle  
 riht bileafde<sup>6</sup> ⁊ 2410  
 milde Iesu, þ̅ art þe self  
 meidene mede ⁊  
 i-hered ⁊ i-heied beo þu,  
 hehe Healend !  
 And te<sup>7</sup> ich þonki, Lauerd,  
 þ̅ tu hauest i-leaue<sup>8</sup> me,  
 ⁊ waldest þ̅ ich were  
 i þe<sup>9</sup> tale of þine wummen.

liberality, would delay for her, and indulge her, while she bowed herself, and prayed a prayer. He granted her permission cheerfully. And she looked upwards, with uplifted heart; and, kneeling down, she thus called upon Christ:

“ Lord, light and life of all true believers; mild Jesu, who art thyself the reward of maidens; praised and exalted be thou, great Saviour! And I thank thee, Lord, that thou hast permitted me, and wouldst that I should be

<sup>1</sup> friðede.<sup>2</sup> þeo hwile þ̅ heo buhe.<sup>3</sup> Ant he.<sup>4</sup> ant 3ef hire<sup>5</sup> deest ant.<sup>6</sup> bileaue.<sup>7</sup> Al þe.<sup>8</sup> ilenet.

bliðeliche leaue.

<sup>9</sup> deest þe.

Lauerd, milce me nu,  
 ⁊ zette me þ̅ ich zerne :  
 ich bidde þe þeos bone,  
 þ̅ alle þoa þat munneð<sup>1</sup>  
 mi pine ⁊ mi passiun  
 to þe, leue Lauerd,<sup>2</sup>  
 ⁊ clepien<sup>3</sup> to me hwen ha schulen  
 þe derf of deað drehen,  
 oðer hwen se ha hit eauer doð  
 in neod ⁊<sup>4</sup> in nowcin,  
 hihendliche i-her ham,  
 heuenliche Healend<sup>5</sup> !  
 Aflei fram ham al uuel,  
 weorre ⁊ wone<sup>6</sup> baðe,  
 ⁊ untidi wederes :  
 hunger, ⁊ euch hete  
 þ̅ heaneð ham ⁊ harmeð !  
 Lowr ! ich abide her<sup>7</sup>  
 þe bite of swordes egge :


2420

2430

in the number of thy women. Lord, be gracious to me now, and grant me what I desire : I request of thee this boon,—that all those who mention my pain and my suffering unto thee, dear Lord, and invoke me when they are about to endure the struggle of death, or whensoever they do this in need or in trouble, thou listen to them speedily, O heavenly Saviour ! Make to flee from them all evil, both war and want, and unseasonable storms ; hunger, and every heat that depresses and harms them ! Lo ! I abide here the bite of the sword's

<sup>1</sup> þ̅ alle þeo þ̅ munnið.<sup>5</sup> Lauerd.<sup>2</sup> þe to luue Lauerd.<sup>6</sup> worre ant weane.<sup>3</sup> cleopieð.<sup>4</sup> oðer.<sup>7</sup> Lowr ! hwer ich abide.

þe þ me to deade doð,<sup>1</sup>  
do al þ he mei<sup>2</sup> !  
nime þ he nime mei, 2440  
þe lif of mi licome.  
Mi sawle I sende to þe,  
Healend,<sup>3</sup> in heuene !  
hat þ ha beo i-set,  
þurh þine hali engles,  
i þ heuenliche hird  
bimong þine meidnes.<sup>4</sup>”

 EFDE ha bute i-seid tus,<sup>5</sup>  
þ ter ne com a steuene  
stihende<sup>6</sup> fram heouene ! 2450  
“ Cum, mi leoue leofmon !  
cum, þu<sup>7</sup> min i-weddet,  
leouest a<sup>8</sup> wummon !  
Low, þe ȝate of eche lif  
abid te al opened<sup>9</sup> !

edge: let him who puts me to death, do all that he may; let him take what he can take, — the life of my body. I send my soul to thee, O Saviour, in heaven; command that it be placed, by thy holy angels, in that heavenly company among thy maidens.”

She had no sooner spoken thus, than there came a voice descending from heaven: “ Come, my dearly beloved; come, my spouse, most beloved of women! Behold, the gate of eternal life awaits thee fully opened! The abode of every

<sup>1</sup> þe þ tis deð me deð to.

<sup>4</sup> meides.

<sup>7</sup> nu.

<sup>2</sup> mei don.

<sup>5</sup> buten iseid swa.

<sup>8</sup> an.

<sup>3</sup> to þe, hehe Healent.

<sup>6</sup> sihinde.

<sup>9</sup> iopenet.

De wununge of euch wunne  
kepeð ⁊ copneð þi come.

Lo! al þ̅ meidene mot,

⁊ þat hird of heuene,

comeð her azain þe,

2460

wið kempene crune!

Cum nu, ⁊ ne bēo þu

na þing o dute<sup>1</sup>

of al þ̅ tu<sup>2</sup> i-beden hauest.

Alle þeo þ̅ munneð þe

⁊ ti passiun, —

hu þu deað drohe, —

wið inwarde heorte,

in eauereuch time

þ̅ heo to þe clepieð<sup>3</sup> wið luue

2470

⁊<sup>4</sup> rihte bileaue,

ich bihate ham, hihendeliche,

help of heuene.<sup>5</sup>”

---

joy expecteth and longs for thy coming. Lo! all the assembly of virgins, and the company of heaven, are coming to meet thee, with the crown of victory! Come now, and doubt nothing in regard to all that thou hast prayed for. All those who think of thee and of thy passion inwardly in their heart, — how thou enduredst death, — at every time when they shall invoke thee with love and true faith, I promise them help speedily from heaven.”

---

<sup>1</sup> na þing ofdutet.

<sup>4</sup> ant wið.

<sup>2</sup> deest tu.

<sup>3</sup> help hihentliche  
of heouene riche.

<sup>3</sup> cleopien.



**H**EO, wið þis steuene,  
 strahte forð swifteliche  
 þe snaw hwite swire,  
 ⁊ cweð to þe cwellere!  
 “ Mi lif ⁊ mi leofmon,  
 Iesu Crist, mi Lauerd,  
 haueð i-clepet me to him.<sup>1</sup> 2480  
 Do nu þene hihendliche  
 þ̅ te is i-haten.”  
 And he, as ha hat him,  
 hef þ̅ hatele sword up,  
 ⁊ swipte hire of þat heaued.  
 I þat ilke stede, anan,  
 i-wurðen twa wundres.  
 Ðe an wes,<sup>2</sup> þ̅ ter sprang  
 ut, wið þe dunt,  
 milc i-menget wið blod,<sup>3</sup> 2490

She, at these words, stretched forth quickly her snow-white neck, and said to the executioner: “Jesus Christ, my life, my beloved, and my Lord, hath called me to him. Now then quickly perform that which is commanded thee.” And, as she bade him, he lifted up the hateful sword, and struck off her head. In the same place, instantly, two miracles were done. One of them was, that there sprang out, with the stroke, milk mingled with blood, to bear her witness

<sup>1</sup> haueð nu icleopet me.

<sup>2</sup> þe an of þe twa wes.

<sup>3</sup> mit dunt,  
 milc imenget blod.

to beoren hire witnesse<sup>1</sup>  
 of hire hwite meidenhad.  
 Ðat<sup>2</sup> oðer was, þ̅ te engles  
 lihten of<sup>3</sup> heuene,  
 ʔ heuen hire on<sup>4</sup> heh up,  
 ʔ beren forð hire bodi,  
 ʔ biburieden hit  
 i þe munt of Sýnai,  
 þer Moýses fatte þe lahe  
 at ure Lauerd :  
 fram þeonne as ha deide,  
 twenti dahene gong.<sup>5</sup>  
 And 3et mare,  
 as pilegrimes seggen,  
 þ̅ wel witen,<sup>6</sup>  
 þer ure Lauerd wurcheð  
 se<sup>7</sup> feole wundres, for hire,  
 as na muð ne mei munnen.  
 Ah, bimong ham alle,  
 þis is an of þe hehste,

2500

2510

of her pure virginity. The other was, that angels descended from heaven, and carried her up on high, and bore away her body, and buried it in the mountain of Sinai, where Moses received the law from our Lord, twenty days' journey from the place where she died. And moreover, as pilgrims say, who have sure intelligence, our Lord there worketh so many miracles, on her account, as no mouth may recount. But, among them all, this is one of the greatest, — that

<sup>1</sup> i witnesse.<sup>2</sup> Ðe.<sup>3</sup> from.<sup>4</sup> upon.<sup>5</sup> 3ong.<sup>6</sup> þ̅ wel witen, seggen.<sup>7</sup> swa.

þ ter renneð  
 ai mare eoile,  
 iliche riue<sup>1</sup> !  
 ⁊ strikeð a stream  
 ut of þ stanene þurh<sup>2</sup>  
 þ ha in resteð.  
 zet, of þe lutle banes,  
 þ flowen<sup>3</sup> ut wið þe eoile,  
 floweð oðer eoile ut,  
 hwider<sup>4</sup> se men eauer bereð ham, 2520  
 ⁊ hwer se ha beon<sup>5</sup> i-halden,  
 þ heales<sup>6</sup> alle uueles,  
 ⁊ botneð men of euch bale,  
 þ riht bileaue habben.<sup>7</sup>

**P**us wende þe eadi  
 meiden Katerine,  
 i-crunet, to Criste,  
 fram eorðliche pinen,  
 i Nouembris moneð,

evermore there runneth oil, as it were a brook ; and a stream rushes out of the stone coffin in which she rests. Also, from the small bones, which flow out with the oil, other oil floweth out, whithersoever they are carried, and wheresoever they are kept, which heals all diseases, and relieveth men, who have true faith, of every distress.

Thus went the blessed maiden Katherine, crowned, to Christ, from earthly

<sup>1</sup> eoli iliche riuet.

<sup>5</sup> heo beoð.

<sup>2</sup> þruh.

<sup>6</sup> healeð.

<sup>4</sup>

<sup>3</sup> þe floweð.

<sup>7</sup> habbeð.

<sup>4</sup> þ hwider.

þe fif ƿ<sup>1</sup> twentuðe dai, 2530  
 ƿ<sup>1</sup> Fridai, onont te Under!  
 i þe dai ƿ<sup>1</sup> i þe time  
 þ<sup>2</sup> hire deore leofmon,<sup>2</sup>  
 Iesu, ure Lauerd,  
 leafde lif o rode,  
 for hire  
 ƿ<sup>1</sup> for us alle.

Beo he, ase Healend,  
 i-hered ƿ<sup>1</sup> i-heiet,  
 in alre worlde world, 2540  
 a on ecnesse<sup>3</sup> ! Amen !

---

pain, in the month of November, the twenty-fifth day, and on Friday, about the Undern<sup>4</sup>: in the day and at the time that her most beloved, Jesus, our Lord, gave up his life upon the cross for her and for us all.

May he, as Saviour, be praised and exalted, in the world of all worlds, ever to eternity ! Amen !

---

<sup>1</sup> þe fif a.

<sup>2</sup> þ<sup>2</sup> hire leouemon.

<sup>4</sup> The hour of Nones, or three o'clock in the afternoon.

<sup>3</sup> Be he, as Healent,  
 in heihunge ant in herunge,  
 in alre worldene world,  
 aa on ecnesse !

# Glossary.

## ABBREVIATIONS.

A.S. Anglo-Saxon.—D. Dutch.—Fr. French.—G. German.—Isl. Islandic.—Teut. Teutonic.—M. of the Middle ages.—O. Old.—Sc. Scottish dialect.—Sw. Swedish.—Inst. Mon. Institutiones Monialium, MS. in the Cottonian Collection, Nero A. xiv.—T. refers to another copy of the same, Titus D. xviii.—Leg. St. Jul. Legend of St. Juliana, MS. in the Royal Collection, 17. A. xxvii.—Leg. St. Marg. Legend of St. Margaret, in the same volume.—*v. r.* various reading.—The numbers indicate the lines of the preceding Legend.

a, ai, 279, 664, 1490; A.S. a, aa, <i>for ever, aye.</i>	alið, 1642, 2183; A.S. licgan, 3 sing. pres. lið, <i>to lie, fall, subside.</i>	awariede, 142, 244, 1066; A.S. awariged, <i>accursed.</i>
a-canges, 2112; a-canget, 2045; see cang.	alre, 254, 304, 585, 590; A.S. al, gen. pl. alra.	awarpen, 487, 590, 1228; aweorp, 837; A.S. aweorpan, <i>to cast away, overthrow.</i>
acaste, 1127; Isl. kasta, <i>to cast, throw.</i>	amansed, 2101; A.S. amansumian, <i>to excommunicate, curse.</i>	aweald, 652; awealt, 555, 1276; A.S. wealdan, <i>to wield, govern.</i>
acwellen, 1826, 1891; A.S. cwellan, <i>to kill.</i>	anhad, 932; A.S. an, one, had, <i>state,—i. e. unity.</i>	aðat, 1821, 2054; aʒet, 1312, <i>until.</i>
adiht, 1382; A.S. dihtan, <i>to appoint, dispose.</i>	anlepi, 74, 1233, 1289; A.S. anlípig, <i>sole, single, only.</i>	ba, 50, 114; baðe, 77; baðre, 1790; A.S. ba, <i>both, gen. baðra.</i>
adweschen, 949; adweschde, 1196; A.S. adwescan, <i>to cast down, destroy.</i>	areaw, 1379; arewe, 1463; A.S. hreowsian, <i>to rue, take pity.</i>	bale, 1772, 2327, 2370; balewe, 551; A.S. bealewe, <i>misfortune, grief, shame.</i>
afellen, 689; A.S. afælan, <i>to overthrow.</i>	arudden, 918, 1142; A.S. ahreddan, <i>to rid, free.</i>	bealden, 1622; A.S. beald, <i>bold.</i>
aflei, 2431; fleide, 1602; A.S. afligan, <i>to put to flight.</i>	aswikeð, 2187; A.S. gewican, <i>to deceive, to cease.</i>	beisume, 1805; A.S. bygan, <i>to bend; G. beugsam, obedient.</i>
agide, 1256; A.S. ege, <i>fear, awe.</i>	atheld, 99, 1230; A.S. healdan, <i>to hold, keep.</i>	beoden, 1480; A.S. beodan, <i>to bid, command.</i>
agrisen, 2317; A.S. agrisan, <i>to shudder.</i>	atsterten, 699, 2126; “ <i>pe heorte is a ful wilde best, and makeð monie wilde lupes. David, Godes prophete, seid þ heo was etstert him, cor meum dereliquid me, þ is, min heorte is etflown me.</i> ” Inst. Mon. fol. 11.	beoren, 1949; here, 2370; bereð, 1056; A.S. beoran, <i>to bear, carry, behave; bale bere, expressions of sorrow.</i>
ah, 5, 19; A.S. ac, ah, <i>for, but.</i>	atstutte, 23; A.S. ætstandan, <i>to resist; “etstondeð one aʒean þe uconde, resistite diabol.”</i> Inst. Mon. fol. 66.	beten, 1406; bette, 1210; bote, 1211; A.S. betan, <i>to repair, make better.</i>
ahne, 409, 907, 1049; an, 730; A.S. agen, <i>oven.</i>		bicherde, 1188; A.S. bicerran, <i>to go beyond, outwit.</i>
ahte, 144, 201, 233, 1725; A.S. agan, <i>to possess: whence ahte is wealth, cattle, property; in 248, 263, ought.</i>		bidweoled, 1258; A.S. dwolian, <i>to deceive, to be deranged in mind, bewildered.</i>
aknnet, 382; A.S. cennan, <i>to beget, bring forth.</i>		
alesed, 1150; A.S. alysan, <i>to redeem, deliver.</i>		
alles, 796; A.S. ál, alle, eall, <i>all.</i>		

- bi-coden, 1614; A.S. bigan, *to take care of*.  
bigapede, 1262; A.S. geapan, *to gape, gaze, wonder*.  
bihaten, 756, 889; bihet, 415; A.S. hatan, *to promise, command*.  
biheolden, 1400; A.S. healdan, *to keep, preserve*.  
bilimeð, 2160; A.S. lim, *a limb*.  
biliue, 2311; Sc. belyve, *quickly*.  
biradde, 1237; A.S. rædan, *to give counsel, advice*.  
bismere, 551, 1301; A.S. bismer, *scorn, derision*.  
bitahte, 608; A.S. betæcan, *to commit to, give in charge*.  
biteucler, 1291; A.S. tæflan, *to play at dice*.  
bituined, 1659; A.S. tynan, *to enclose, hedge in*.  
biþeate, 472; biþeten, 264, 1633, 2144; A.S. begettan, *to obtain, acquire, beget*.  
bliked, 2396; A.S. blican, *to glitter, gleam*.  
blinnung, 1694; blunneð, 1717; A.S. blinnan, *to cease*.  
bodien, 1481; A.S. bodian, *to proclaim, preach*.  
bold, 140, 1664; A.S. bolde, *a house*; buri-bolde, 439, *citadel*.  
botnode, 1062; botneð, 2523; bote, 1211; A.S. betan, *to repair*; bot, *remedy, compensation*.  
bruche, 334; A.S. brucan, *to use, enjoy*.  
bruche, 1210, 1407, 1615; bruchel, 1104, 2029; A.S. breacan, *to break*.  
bulden, 1657; G. bilden, *to design, imagine*.  
cang, 260; "þu a wrecche sunful mon ert so swuðe herdi to kesten cang eien upon 3unge wummen." Inst. Mon. fol. 13.—"Nis he a kang knit þet secheð reste iðe nihte?" Ibid. fol. 98.—"We am cangede þ weneð wið lihte scheapes (lihtleapes *v. r.*) buien eche blisse." Ibid. MS. T.  
chear, 2260; chearren, 2261; A.S. cerran, *to turn*.  
clepes, 360; clepede, 406; clepie, 1028; A.S. cleopian, *to call*.  
cointe, 580; O. Fr. *skilful, accomplished*.  
con, 817; conne, 871; A.S. cennan, *to know*.  
constu, 1657; const tu.  
copneð, 802, 2378, 2457; A.S. copinere, *lover*.  
" Ich copni þi cume."  
Leg. St. Marg. fol. 54, b.  
crauant, 133; A.S. creopan, *to creep*.  
cud, 814; cudde, 1171; cuðe, 800, 818, 823, 1354; A.S. cyðan, *to make known*.  
culurene, 1843; A.S. culfre, *dove*.  
cun, 444, 464; A.S. cynne, *kin, lineage*.  
cunnen, 524, 945, 1329; cuðen, 1330; A.S. cunnan, *to know, be able*.  
cunde, 296, 907, 989; A.S. gecynd, *nature*.  
curen, 1893; A.S. cyre, *will, choice*; Teut. churen, *to choose*.  
cwalm-hus, 600, 1558, 1825; A.S. cwealm, *death*.  
cwarterne, 599, 670; A.S. cwartyrn, *prison*.  
cweaðen, 539; cweðen, 134; cweð, 379, 751; cuðe, 1544; cwiddest, 2172; A.S. cweðan, *to say, speak*.  
cwelleres, 2200; A.S. cwellan, *to kill*.  
cweme, 1744; A.S. cweman, *to please*.  
cwic, 1891; cwich, 1261; cwike, 64, 341; A.S. cwic, *alive*; cwican, *to quicken*.  
deah, 1853; deh, 1446, 2228; duhti, 782; A.S. dugan, *to be good for*; G. tangen.  
dearede, 2047; (Sw. darra, *to quake, tremble*)? A.S. teorian, *to faint, be weary*; Sc. dare, *to be afraid, stand in awe*; see diueren.  
dearieð, 553; dearede, 1135; dearne, 574, 1341; A.S. dearnan, *to hide, lie concealed*.  
derf, 2426; derue, 1912; derure, 948; derueste, 565; derueð, 1684; A.S. deorfan, *to toil, to endure hardship or pain*.  
dihten, 1471; i-diht, 1607; A.S. dihtan, *to order, dispose*.  
diueren, 619; Sc. dirr, *torpid, insensible*; daiver, *to become stupid*.  
"Spoken i ne dar nawt,  
ah diueri ant darie  
drupest alre þinge."  
Leg. St. Marg. fol. 50, b.  
dream, 1498, 1852, 2046; A.S. dream, *joy, melody*.  
drehe, 1383; drehen, 626; droh, 1089, 1372; A.S. dreogan, *to suffer, endure*.  
Drihtin, 1095; drihtnesse, 1123; driht-fare, 1852; A.S. Drihtin, *Lord*.  
dripiinde, 2049; drupest, 2050; Teut. druaben, *to be troubled, sad*.  
dune, 2024; A.S. dyn, *noise, din*.  
dusie, 597, 782, 979; dusilec, 425; dusischipes, 1380, 1817; A.S. dysig, *foolish, absurd*.  
dusten, 1991; dustes, 984; duste, 1094, 2025, *to dash*.  
" Ich habbe adun þe drake i-dust."  
Leg. St. Marg. fol. 46.  
"Ðis milde meiden  
Margaret i-grap him  
þ ne agras nawiht  
ant hetefeste toc him  
bi þe atelich top  
ant hef him up ant duste him  
adun riht to þer eorðe."  
Ibid. fol. 46, b.  
duuel, 1599; A.S. dufian, *to dive*.  
eadi, 866, 749, 1244; A.S. eadig, *blessed, happy*.  
eað, 626, 1226; eð, 381, 1033; A.S. eaðe, *easily*.  
ear, 368; earst, 423; A.S. ær, *ere, before*.  
earð, 999; A.S. earfod, *difficult*.  
eche, 299, 302, 475, 874, 1638; ecnesse, 664; A.S. ece, *eternal*.  
eie, 557, 1502, eiful, 40; A.S. ege, *fear*.  
eileð, 1699; A.S. egle, egleð, *it molests, aileth*.  
elnede, 672, 1374; elnedes, 625; A.S. elnian, *to comfort*.  
code, 747, 1211; A.S. gan, *to go*; eode, *went*.

- eornen, 2300 ; A.S. *yrnan*, to run.  
 ernde, 2158 ; A.S. *ærendian*, to deliver a message, intercede.  
 etwat, 2364 ; A.S. *edwitan*, to reprove, blame, twit.  
 euene, 57 ; euening, 119, 302, 863 ; A.S. *æfen*, equal.  
 ewc, 1231 ; A.S. *ælc*, every, any.  
 ewt, 997 ; A.S. *owiht*, ought.
- faren, 1393 ; ferde, 5, 1147 ; ferden, 1422 ; A.S. *faran*, to go, journey.  
 fatte, 720, 2499 ; i-fat, 1296, 2282 ; A.S. *fettan*, to fetch, bring.  
 fearlac, 39, 607, 1598, 1602 ; A.S. *feran*, to terrify.  
 fele, 120, 122, 862 ; feole, 89 ; A.S. *fela*, much, many.  
 feng, 1644 ; feng on, 315 ; fon on, 1886 ; A.S. *fon*, to take ; *anfon*, to begin.  
 feorliche, 2021, 2086 ; ferliche, 732, 1410 ; A.S. *fearlic*, sudden, surprising, formidable.  
 feren, 1252, 1375 ; A.S. *ge-fera*, companion.  
 ferreden, 703, 2341 ; A.S. *ge-ferredene*, company.  
 festnen, 1180 ; festni, 2011 ; i-festned, 1523 ; A.S. *fæstnian*, to fasten, confirm.  
 firstede, 2399 ; firsti, 2331 ; A.S. *fyrstan*, to delay.  
 fleah, 16 ; A.S. *fleogan*, to take to flight.  
 fleoninde, 2022 ; A.S. *fleon*, to fly.  
 flit, 688 ; fliten, 721 ; flites, 856 ; A.S. *flitan*, to dispute, contend ; Sc. to flite, *id*.  
 fondeden, 121 ; A.S. *fandian*, to prove, try.  
 forbisne, 698 ; A.S. *bysene*, example.  
 forcuðest, 2242 ; A.S. *forcuð*, worthless, corrupt.  
 forcwiðest, 389 ; A.S. *forcwæðan*, to gainsay, speak ill of.  
 fordem, 2249 ; fordemet, 428 ; A.S. *fordeman*, to condemn.  
 fordeð, 214 ; fordon, 427, 485, 2080 ; A.S. *fordon*, to destroy.
- fordrenct, 2343 ; A.S. *fordrænct*, inebriated.  
 forhohien, 993 ; A.S. *forhógian*, to despise.  
 forleosen, 347, 898, 1385 ; A.S. *forleo-san*, to lose.  
 forleten, 2391 ; A.S. *forlaétan*, to leave off.  
 forwende, 531 ; A.S. *fore*, before ; *wenan*, to think.  
 forwurðe, 2191 ; A.S. *forwyrðan*, to perish.  
 fot, 1371, 2273 ; (fode, Weber's Glossary), a man.  
 framien, 288 ; fremede, 2399 ; A.S. *fremian*, to benefit.  
 frechen, 732 ; M.G. *frech*, fortis, Scherz ; freik, a strong man, Jamieson.  
 "Oure kyng hath this freke y-felde, Oure is the maistry of the felde !" Weber, Rom. Kyng Alisaunder, 2161.  
 freinen, 1645 ; freineden, 1754 ; A.S. *frægnian*, to inquire, ask.  
 freo, 451, 1179 ; freliche, 1550 ; freolich, 68 ; freolaic, 2398 ; A.S. *freo*, free, liberal, noble, pure.  
 frouren, 287 ; frourede, 1603 ; A.S. *frofrian*, to comfort.
- gabbes, 2269 ; i-gabbet, 2305 ; A.S. *gabban*, to contend, deride, banter.  
 gadien, 1945 ; A.S. *gad*, goad.  
 gersum, 799 ; A.S. *gærsuma*, wealth, compensation.  
 gin, 1980 ; i-ginet, 1981 ; Fr. *engin*, an engine, machine.  
 gleo, gleowinge, gleowinde, 146, 1682 ; A.S. *gleowian*, to joke, sing ; *gligg*, a musical instrument.  
 godcundnesse, 985 ; A.S. *godcundnysse*, divine nature.  
 godlec, 290, 297 ; godleic, 840, 899 ; A.S. *gôd*, good.  
 grapes, 855 ; A.S. *grapan*, to grope.  
 gremien, 303 ; gremed, 2106 ; i-gremed, 1467, 2305 ; grome, 1363 ; A.S. *gremian*, to provoke.  
 grure, 1968, 1993 ; A.S. *grȳre*, horror, terror.
- ha, she, they.  
 haliwei, 1707 ; A.S. *hæl*, health ; *wegi*, a cup.  
 ham, them, themselves.  
 hare, their, of them.  
 hat, 364 ; i-haten, 2482 ; het, 412, 1371, 1547 ; hete, 540 ; hehte, 432 ; A.S. *hátan*, hettan, to bid, command.  
 hatele, 1971 ; A.S. *hatol*, hateful.  
 hatte, 1788 ; het, 22, 158 ; hehte, 73, 466 ; hit, 710 ; A.S. *hátan*, to call, to be called, named.  
 healden, 685 ; (A.S. *heald*, sloping, inclining) ? "Hwon hit so biualleð ðet me asaileð buruhwes oðer castles, þeo ðet beoð wiðinnen heldað schaldinde water ut." Inst. Mon. fol. 65, b.  
 heale, 874 ; Healendes, 609 ; Helend, 185 ; A.S. *hæl*, health, salvation.  
 heane, 1020, 1971 ; heaneð, 2435 ; A.S. *heane*, poor, vile.  
 "Al mi nest falde cun me heaneð þet schulden mine freond beon." Leg. St. Jul. fol. 61.  
 heapes, 1996 ; A.S. *heape*, a crowd.  
 hehte ; see hat, hatte.  
 heie, 234 ; heien, 460, 1019 ; A.S. *hean*, to raise, exalt.  
 heo, 117, 365 ; she, they.  
 Heore, 874 ; A.S. *hearra*, lord.  
 herd, 83 ; A.S. *heorð*, hearth.  
 herhede, 336 ; A.S. *hergian*, to harrow, ravage.  
 herien, 147, 224, 460 ; heren, 253 ; hereð, 249 ; i-heried, 186 ; A.S. *herian*, to praise.  
 herre, 758 ; A.S. *hȳrre*, higher.  
 hersumen, 147 ; hersumeð, 249, 274 ; A.S. *hersumian*, to obey.  
 het ; see hat, hatte.  
 heterliche, 777, 2108, 2152, 2271 ; A.S. *aterlic*, angrily, fiercely ; *ater*, poison.  
 hihen, 412 ; hihendeliche, 2141 ; A.S. *higan*, to hasten.  
 hird, 81, 158, 2446 ; hirdmen, 2247 ; A.S. *hired*, domestics, retainers, a company.

- hoker, 420, 778 ; *insult, mockery*; hokerest, 458; hokerliche, 742; "hokereč and schorneč, and lanhweč že olde ape [the tempter] lude to bismare." Inst. Mon. fol. 66.
- houere, 1063; A.S. hofer, *crook-backed*.
- hure, 1737; A.S. huru, *moreover, at least*.
- "I" is frequently used as an abbreviation of "in," either by itself or joined to the following word; as, ipe, *in the*. It is also used for "ich, I," as, iseo, *I see*. When prefixed to verbs, it represents the A.S. "ge;" as, i-cheosen, i-cleopet, i-do. Of such words a few only require to be noticed by themselves. The rest, when it has been thought fit to introduce them, will be found in their places under the letter next following the prefix.
- ichulle, 1308; ich wulle.
- i-coren, 1295, 1405; see curen.
- i-delet, 753; A.S. dælan, *to divide*.
- i-flut, 826; Sw. flytta, *to remove from one place to another*; Sc. to flitt.
- i-fulhtnet, 1391, 1406; A.S. fulluht, *baptism*.
- i-greičet, 1993; A.S. ge-rædian, *to prepare*.
- i-hel, 2055; A.S. helan, *to conceal*.
- i-kelet, 2291; A.S. celan, *to be cold*.
- i-kimet, 1297; A.S. cuman, cyman, *to come*.
- i-lad, 2233; A.S. ge-lædan, *to lead, take away*.
- i-litet, 1432; Isl. lita, *to dye*; litr, *colour*.
- i-meane, 1867; A.S. gemæne, *common*; gemana, *fellowship*.
- i-prud, 1460; A.S. prutian, *to be proud, stately*.
- i-sette, 359; A.S. secgan, *to say*.
- i-sliket, 1675; A.S. slič, *smooth, sleek*.
- i-tende, 156, 197; A.S. tendan, *to kindle*.
- i-timbret, 1972; A.S. timbrian, *to build*.
- kempe, 803, 814; kempene, 2461; A.S. cempa, *soldier, champion*.
- kenchen, 2042; A.S. cincung, *laughter*.
- lac, 54, 168; lake, 63, 202, 435; A.S. lac, *a victim, an offering*.
- lam, 991, 2180; A.S. lam, *clay*.
- lastelese, 105; G. lästern, *to blame*; "pe dead nis nout of þau he ligge unburied; preise him, *laste* him, al him is iliche leof." Inst. Mon. fol. 96.—In Leg. St. Jul. the Blessed Virgin is called "pe *lastlese* meiden;" fol. 63, b.
- lan, 806; A.S. lean, *recompense*.
- lanhure, 557, 775, 1074, 1149; A.S. la, *behold*; an, *one*; huru, *at least*.
- "Lefdi, quoč he, leowse pi fot of mi necke, ant swa lanhure leoče me." Leg. St. Marg. fol. 46.
- larespel, 385; A.S. larspel, *a sermon, doctrine*.
- leaffule, 166, 1038; lef, 1074; lefde, 429; unleffiche, 345; A.S. lefan, *to believe*.
- lease, 1010, 1804; leasunges, 344, 789; A.S. leas, *false*.
- lef, 786; leflich, 1553; lefmon, 678, 877, 1515; leafmon, 482; leue, 772, 1375; leui, 1689; leuere, 2312; A.S. leof, *dear*.
- leggen, 773; lehe, 1847; lei, 28; leiden, 2252; leiest, 1895; lič, 779; A.S. lecgan, *to lay, place, lie*.
- lei, 198, 1412; leie, 1417, 1369; leitede, 671, 1595; leitende, 1370, 1666; A.S. leg, *flame*.
- lei, 166, 321, 832; A.S. laga, *law*.
- leome, 478, 667, 1046; limen, 904; A.S. leoma, *light*.
- leor, 316, 1430, 1433; A.S. hleor, *the countenance*.
- lepi, 1289; see anlepi.
- lečien, 1530; (A.S. lič, *soft, easy*)? see above, under lanhure, "leoče me."
- lich, 1553; liches, 1045; licome, 215, 2223; licomliche, 42; A.S. lic, *body*.
- limeč, 1792; A.S. geliman, *to glue, fasten together*.
- limpeč, 471; A.S. gelimpan, *to happen, belong to*. "Schrift schal makien žene mon al swuch ase he was biuoren žet he sunegede; ase clene and ase riche of alle god žet limpeč to že soule." Inst. Mon. fol. 82.
- ličerede, 1554; see lučer.
- lokede, 791; (A.S. belocen, *shut up*)? "De wurmes ant te wilde deor þ on þeos wilde waldes wunieč libbeč efter þe lahen þ tu ham hauest *i-loket*, liuiende Lauerd." Leg. St. Marg. fol. 44, b.
- lowr, 2436; (A.S. lo, *behold*; her, *here*)? ludere, 208, 2062; ludinge, 145, 2352; A.S. hlydan, *to make a noise*.
- luft, 2124, 2277; A.S. lyft, *the air*.
- luken, 2128; to-luken, 2123; A.S. lucan, *to tear away*.
- "Wa is us þ we i-seoč pi softe leofliche lich to-luken swa ladliche." Leg. St. Marg. fol. 40.
- "Ichulle leoten deor to-teoren ant to-luken þe." Leg. St. Jul. fol. 58.
- lure, 805; luren, 1650; A.S. lore, *loss, damage*.
- luste, 1240, 1527; Teut. list, *art, craft*.—1588; lusti, 1693; A.S. lust, *desire, joy*.
- lučer, 557, 902, 1241; ličerede, 1554; A.S. lyčre, *worthless, bad, base*.
- mate, 2015; Fr. mat, *mortified, subdued*.
- maumetes, 143; maumez, 204, 267, 1779; *false gods, Mahomets*.
- me, 327, 1281; (Fr. mais, *but, moreover*)?
- mealde, 1245, 1248; mealeč, 1325; meale, 1738; A.S. mačelan, *meal, to speak, preach*.
- meanen, 1243, 2345; A.S. mænan, *to bemoan, also to think, intend*.



- meinfo, 1096, 2072 ; A. S. mægen, *power*.  
 menske, 135, 2008 ; A. S. mennisc, *man, human*.  
 merreč, 1780 ; A. S. myrran, *to mar, destroy*.  
 mid, 790, 1416 ; A. S. mid, *with, among*.  
 milce, 297, 1384, 2419 ; A. S. miltse, *mercy ; miltsian, to be merciful*.  
 misferden, 93 ; A. S. misfaran, *to be unfortunate*.  
 misliche, 38, 271, 989, 1673 ; A. S. mislic, *various, different*.  
 mix, 204, 1779 ; A. S. meox, *dung*.  
 mod, 606 ; A. S. mod, *mind, mood*.  
 modi, 120, 418, 725, 739 ; modieste, 1247 ; A. S. modig, *proud, moody*.  
 mot, 547, 589, 852, 1321, 1326 ; moten, 586, 755, 1245, 1323 ; moti, 761 ; moteres, 725 ; motild, 397, 418 ; A. S. motian, *to discourse, to reason, discuss*.  
 munnen, 716, 972, 1202, 1714, 2422 ; A. S. gemunan, *to remember, mention*.  
 nabbe, 1272 ; formed of ne, *not*, and habbe, *have*. In like manner are formed nalde, nat, naueč, nefde, nere, nes, nis, nule, nuste ; from ne walde, ne wat, ne haueč, ne hefde, ne were, ne wes, ne is, ne wule, ne wuste.  
 nam, 910 ; neome, 1001 ; nimen, 1184 ; nom, 1023 ; misnome, 455 ; unneomelich, 1185 ; A. S. niman, *to take*.  
 nawiht, 285 ; nawt, 85 ; A. S. nawiht, *nothing*.  
 nebschaft, 448, 915, 1457 ; A. S. neb, *face*.  
 nome-cuče, 537, 816 ; A. S. noma, *name ; cyčan, to make known*.  
 nowcin, 1176, 1698, 1860 ; O. Fr. nocer, *to hurt*.  
 "Heouenlich Healent,  
 for bi deorewurče nome  
 ich habbe i-drohen noucin,  
 ant nome deač nučen."  
 Leg. St. Marg. fol. 54, b.  
 nuče, 2119 ; A. S. nu, *now ; pa, then*.  
 of-dred, 674 ; A. S. of-dræd, *afraid*.  
 of-punchinge, 1703 ; A. S. of-pencan, *to repent*.  
 olhtnunge, 1502 ; A. S. oleccan, *to flatter*.  
 on, 1761 ; unneč, 2376 ; A. S. unnan, *anan, to give, grant*.  
 onde, 893 ; A. S. onda, *envy, zeal*.  
 onont, 387, 456, 1099 ; Sc. anent, *concerning*.  
 ontendede, 1415 ; A. S. ontendan, *to kindly*.  
 orcost, 1724 ; A. S. hord, *treasure ; cesta, a chest*.  
 ow, 278, 805 ; ower, 344 ; owre, 808 ; A. S. eow, *you ; eower, your*.  
 pel, 1461 ; A. S. pæl ; Isl. pell, *a rich garment*.  
 pine, 1031 ; pineč, 1824 ; pinful, 1980 ; A. S. pin, *pain ; pinan, to inflict pain*.  
 plahen, 106 ; pleiende, 1691 ; A. S. plaga, *play*.  
 preones, 1947 ; Isl. prion, *a needle*.  
 rake, 919, 1143 ; A. S. racenta, *racatege, a chain*.  
 rač, 2000 ; read, 579, 1379, 1464 ; reač, 6, 1969 ; A. S. rad, ræd, *counsel, consideration*.  
 rače, 554 ; A. S. hrade, *speedily*.  
 ream, 2325 ; reames, 164 ; remen, 2371 ; A. S. hræme, *crying, lamentation*.  
 refschi, 11 ; reue, 1927, 1975 ; A. S. gerefa, *a sheriff, prefect*.  
 reočeren, 60 ; A. S. hričēr, *an ox*.  
 rixlen, 226 ; rixlinge, 44 ; A. S. rixian, *to govern*.  
 rode, 928, 1141 ; A. S. rod, *road, cross*.  
 ronnes, 108 ; runes, 109, 2031 ; G. raunen, *to whisper*.  
 run, runes, 574, 1341 ; A. S. run, *mystery, secret design*.  
 ruten, 2030 ; Isl. rota, *to strike*.  
 sahen, 358, 382, 644 ; A. S. saga, *a word, saying*.  
 schafte, 239, 250, 366 ; Schuppand, scheop, 305 ; schop, 219 ; A. S. sceapan, *to make, create*.  
 scheid, 240 ; A. S. sceadan, *to distinguish, divide*.  
 schendlac, 1285 ; A. S. sceandlice, *disgraceful*.  
 schrencte, 1189 ; A. S. screncean, *to supplant*.  
 schrudde, 912 ; A. S. scrydan, *to clothe, cover*.  
 schuldi, 2296 ; A. S. scyldig, *guilty*.  
 seggen, 323 ; A. S. secgan, *to say*.  
 selhče, 895 ; seli, 1421, 1464 ; A. S. sælig, *happy ; sely, in Chaucer (Reve's Tale), simple*.  
 seotle, 45, 723 ; A. S. setl, *a seat*.  
 seočen, 829, 1339 ; sičen, 398 ; A. S. seoččan, *afterwards, then*.  
 sihen, 2353 ; i-sihen, 2084 ; A. S. si-gan, *to descend, rush*.  
 siče, 794, 1294 ; A. S. sič, *time, turn*.  
 sker, 870 ; schir, 1286 ; A. S. scyre, *clear, entirely*.  
 slakie, 2166 ; A. S. sleacgian, *to slacken, use less diligence*.  
 slec, 1677 ; Teut. slyck, D. slik, *slime, mud*.  
 sloh, 1677 ; A. S. slog, *a slough*.  
 smeccheč, 1537 ; A. S. smæccan, *to taste, smack, kiss*.  
 smirkinde, 356, 1494 ; A. S. smearcian, *to smile*.  
 smirles, 1612, 2225 ; smerede, 2224 ; A. S. smirian, *to anoint, smear*.  
 some, 1420 ; somen, 532, 932 ; A. S. somod, *at the same time, together*.  
 sonde, 153, 431, 601 ; sondes mon, 518 ; A. S. sendan, *to send*.  
 stalewurče, 1626 ; A. S. stačol, *firm, steady ; wyrče, worth*.  
 starcliche, 718 ; G. stark, *strong*.  
 stačelfest, 71 ; A. S. stačolfæst, *steadfast*.  
 steah, 338, 715, 1876 ; stihen, 1012, 1627, 2450 ; A. S. stigan, *to ascend*.  
 steape, 310 ; steapre, 1663 ; A. S. steáp, *steep, elevated, (intense) ?*  
 steuene, 208, 717 ; A. S. stefn, *voice*.  
 steuenteč, 1271 ; A. S. stent, *he stands ; stunta, foolish*. "We redeč ine regum čet isboset lei and slepte, and

sette ane wummon uorte beon ȝete-ward þet windwede hweate; and comen recabes sunen remon and banna, and ifuunden ȝe wummon astunt of hire windwunge, and ifallen aslepe, and wenden in, and slown ȝene uniselie isboset." Inst. Mon. fol. 72, b. "Ȝe gode pilgrim halt ener his rihte wei uorðward; þanh he iseo opere i-here idele gomenes and wundres bi ȝe weie, he ne et-stont nout ase foles doð, auh halt forð his rute, and hieð toward his giste." Id. fol. 95, b.—Stunt, in vulgar Lincolnshire dialect, *stupidly obstinate*.

stew, 374, 1540; i-stewet, 657; (G. stehen, *to stand, stop*)?

"Stute nu ant stew  
pine unwittie wordes."  
Leg. St. Marg. fol. 41.

storliche, 1274; storuene, 1043; A.S. steorfan, *to kill, die*.

strahte, 2475; A.S. streccan, *to stretch*.  
strikeð, 2514; strikinde, 733; A.S. strican, *to tend, make towards a place*.

"Striken men þideward  
þea of eauerench strete."  
Leg. St. Marg. fol. 51, b.

stucches, 2018; stucchen, 2032; A.S. stycc, *a part*; Isl. stycki, *a piece*; G. stück, *id.*

stunde, 1269; A.S. stund, *a space of time, hour*.

sturie, 361; sturien, 1273; sturedede, 2146; A.S. styran, *to move, stir*.

stude, 3, 682; stede, 2486; stute, 1540; A.S. styde, stede, *a place*.

sutel, 324; sutelede, 1036; sutelliche, 1340; A.S. sweetol, *manifest*.

swerf, 2212; Sc. swarf, *a swoon*.

sweouete, 1438; sweuen, 1572; A.S. swæfunge, *sleep*.

swike, 1961; A.S. swican, *to deceive, betray*.

swipte, 2485; swipten, 2210; Isl. sweipa, *to strike*.

swire, 2122, 2265; A.S. sweora, *the neck*.

swiðe, 66; swiðre, 314; swiðest, 734; A.S. swið, *strong, powerful*; swiðe, *very much, greatly*.

ta, tah; see þa, þah.

talien, 795, 820; talde, 1318; talede, 1828; A.S. talian, *to tell, speak, reckon, show*.

tauelin, 1254; teueli, 822; A.S. tæflan, *to play at dice*.

tene, 403, 1513; teone, 620, 1363; teneð, 549; A.S. teona, *wrong, pain, trouble*.

te-schrapet, 1190; A.S. screopan, *to scrape, shave*.

timber, 1194; i-timbret, 1972; A.S. timbre, *matter, timber*; timbrian, *to build*.

timluker, 2117; A.S. timlice, *timely*.

tintrehe, 620; tintreohe, 404; tintrohe, 41; A.S. tintrege, *pain, torment*.

to-dreaued, 92; to-driuen, 2079; A.S. to-draefed, *dispersed*.

to-hwiðeren, 2018. "Nes seinte peter and seinte andreu i-streih t o rode, and seint lorenz oðe gredil, and loð-leas meidenes ȝe tittes i-koruen of, and to-hwiðered o hweoles?" Inst. Mon. fol. 99.

to-luken; see luken.

tom, 1318; Sw. tom, *empty*; Sc. toom, *id.*  
trukie, 404; trukien, 1814; A.S. trucian, *to fail*.

tuhen, 2206; A.S. teon, plur. tugon, *to pull, tug*.

tukeð, 550; A.S. twiccan, *to twitch, carp at*.

uleð, 1496; D. vleyen, *to flatter*.

umbe, 12, 518; A.S. ymbe, *about, after*.  
underfeng, 1102; underfes, 983; underfon, 702; A.S. underfon, *to assume, admit, receive*.

undernam, 118; underneome, 650, 680; undernimen, 123; undernumen, 1860; A.S. underniman, *to undertake*.

underue, 1174; see derf.

undutte, 1821; A.S. dyttan, *to stop up*.

unforgult, 233; A.S. forgyltan, *to do wrong*.

unhendeliche, 2148; Sc. hende, *gentle*.

unimet, 739; A.S. ungemete, *boundless*.

unneð, 2376; see on.

unseli, 1811; see selhȝe.

untidi, 2433; G. unzeitig, *unseasonable*.

unwine, 1228; A.S. wiðerwinna, *adversary*. "Kastel þet haueð deope dich abuten, and water beo iðe dich, þe kastel is wel kareleas aȝean his unwines." Inst. Mon. fol. 65, b.

unwreah, 1769; A.S. unwrean, *to unfold, open*.

unwreaste, 1266; A.S. unwræste, *weak, worthless*.

unþrowlich; see þrowede.

wake, 1267; A.S. wæg, *a wave*.

ward, 1249; warð, 27; i-warðen, 1743; A.S. weorðan, *to be, to become*.

warpen, 18; warpe, 640; wearp, 894; wurpen, 1832; A.S. weorpan, *to throw, cast*.

wat, 562; wite, 263; witen, 300; A.S. witan, *to know*.

wat, 1343; G. M. vehen, *to flee*.

weald, wealdende, &c.; see aweald.

weane, 1172, 2136; wanunge, 922; A.S. waning, *grief, loss*.

wearne, 770; werie, 788; A.S. werian, *to defend, hinder*.

weden, 1263; wedinde, 379; wod, 31, 157; wodeliche, 1265; A.S. wedan, *to be mad*.

wende, 130, 160, 431, 920; wenden, 401, 420; i-went, 658, 1300; wente, 402, 1173; A.S. wendan, *to go, turn*.

weoued, 203; A.S. weofod, *altar*.

wepmen, 2355; A.S. wepman, *a man*.

westum, 69, 313; A.S. wæstm, *growth, stature*.

wihtes, 1066, 1722; A.S. wiht, *creature, aught*.

wilne, 1535; wilneð, 1686; A.S. wilnian, *to will, desire*.

wisse, 1543; wisseð, 1798; wiste, 136; wissinde, 934; wissunge, 190; witen, 137; A.S. wissian, *to teach, direct*.

"As þu wistest daniel  
bimong þe wode leuns,  
ant te þreo children,  
ananie zacharie  
misael i-nempnet,  
biwistest unweommet  
from þe ferliche fur  
of þe furnesse,  
swa þu wite and witen me  
to witen me from sunne."

Leg. St. Jul. fol. 61.

- witeþen, 484; wittige, 490; A.S. witega, *a prophet*.  
witerliche, 283, 2092. "3e ne schulen uor none þinge ne warien, ne swerien; bute 3if 3e siggen witterliche, oþer sikerliche." Inst. Mon. fol. 16, b.  
wittes, 525; witti, 317; A.S. wit, *knowledge, prudence*.  
wiðerwine, 639, 1197; see unwine.  
wiðward, 1983; A.S. wið, *against, with*.  
wlite, 69, 1463; wliti, 313; A.S. wlite, *beauty, features*; wlitig, *beautiful*.  
wlences, 1010; wlonke, 844; A.S. wlane, *proud, arrogant*.  
woh, 562, 1195, 1199, 1230, 1243, 1356; A.S. woh, *error, wrong*.  
wondreaþe, 621; A.S. wana, *wanting*; ræd, *counsel*. "Godes preatunge is wondreaþe and weane ine licome and ine soule, world a buten ende." Inst. Mon. fol. 40.  
wone, 67; wonieþ, 2218; wonteþ, 1685; A.S. wana, *wanting, deficient*.  
wrakeliche, 2076; wreken, 2078; A.S. wræcan, *to avenge, wreak*.  
wraþe, 172; A.S. hraþe, *voluntarily, quickly*.  
wreoðieþ, 859; A.S. wreoðan, *to prop, support*.  
wrenchen, 126; wrenchfule, 892; A.S. wrench, *guile, deceit*.  
wune, 642; wunede, 8; wuneþ, 247; wunien, 921; i-wunet, 1757; wununge, 2456; A.S. wunian, *to dwell, continue*.  
wunne, 1511, 1641; wunnen, 1710; A.S. wyn, *joy, delight*.  
wurchen, 173; wurcheþ, 371, 492; A.S. weorcan, *to work*.  
wurcheþ, 274; i-wurðchet, 509; wurð, 70, 343; wurðfule, 1017; A.S. wurðian, *to honour, worship*.  
wurðlice, 1577; A.S. wurðlic, *honourable*.  
wurðme, 2263; wurðmund, 218, 1455; A.S. weorðmynt, *dignity, glory*.  
3arewe, 1750; 3arow, 2334; A.S. gearwe, *ready*.  
3arken, 1752, 1942, 2335; i-3arket, 1740; A.S. gearcian, *to prepare*.  
3eald, 128; 3eld, 212, 765, 1639; 3elden, 568; 3elt, 245; 3ulde, 217; A.S. geldan, *to pay*.  
3eien, 207, 2091; 3eide, 1373; 3einde, 162. "He bigon to 3eien mid reouþfule stefne, heloy, heloy lama zabatani." Inst. Mon. T.  
3einen, 179; G. gewinnen, *to gain, profit*.  
3elp, 471, 476, 865; 3elpeþ, 1287; A.S. gelpen, *to boast*.  
3eme, 1462; A.S. geman, *to take heed, care of*.  
3eomere, 1831; A.S. geomor, *sad, wretched*.  
3eorne, 1588; 3erne, 2420; A.S. georne, *earnestly, fervently*.  
3eouen, 37; 3eoue, 217; 3ef, 357; 3if, 92; A.S. gifan, *to give*.  
3ette, 768; 3ettede, 1590, 2402; A.S. geatan, *to grant, confirm*.  
3imstanes, 1662; A.S. gimstan, *a gem*.  
3ont, 410; A.S. geond, *through, over*.  
3uren, 2040; 3urende, 162, *to scream, shriek*.  
þa, 24, 405, 1610; þen, 1007; A.S. þa, *then, when*.  
þa, 80; þah, 229, 846; A.S. þeah, *though, yet*.  
þarf, 1160, 1863; A.S. þearfan, *to need*.  
þeotinde, 163; A.S. þeotan, *to howl*.  
þoa, 360; A.S. þa, *those*.  
þole, 515; þolede, 927; þolie, 229; þolien, 1006, 1031; A.S. þolian, *to suffer, bear patiently*.  
þolemoad, 177, 1819; see mod.  
þonki, 2415; A.S. þancian, *to thank*.  
þreap, 1509; þreapeþ, 1939; A.S. þreapian, *to aver pertinaciously, to dispute*.  
þrittuþe, 1424; A.S. þriteoþa, *thirteenth*. In line 43, it is in the sense of þritigoþa, *thirty*.  
þrowede, 927; þrowde, 1162; þrowin, 1140; unprowlich, 1161; A.S. þrowian, *to suffer*.  
þuldi, 177; unpuldeliche, 163; A.S. þyldig, *patient*.  
þullich, 357, 382, 849; þulli, 348; A.S. þyllice, *such*.  
þuhte, 85, 778; þunche, 278; þuncheþ, 346, 845; misþuncheþ, 982; A.S. þincan, þuncan, *to think, seem*.  
þurh, 6, 37; A.S. þurh, *by, through*.  
þurh, 2515; A.S. þruh, þuruc, *a coffin*.  
þurhwunest, 662; A.S. þurhwunian, *to remain permanently*.  
þurs, 1880; A.S. þyrs, *an infernal spirit, giant*.

## REFERENCES TO THE ORIGINAL MANUSCRIPT.

Fol. 133, b. begins at . . . . .	line 1	Fol. 141 begins at . . . . .	line 1320
134 . . . . .	78	141, b. . . . .	1408
134, b. . . . .	158	142 . . . . .	1498
135 . . . . .	229	142, b. . . . .	1583
135, b. . . . .	312	143 . . . . .	1679
136 . . . . .	400	143, b. . . . .	1765
136, b. . . . .	485	144 . . . . .	1859
137 . . . . .	572	144, b. . . . .	1947
137, b. . . . .	654	145 . . . . .	2043
138 . . . . .	748	145, b. . . . .	2133
138, b. . . . .	843	146 . . . . .	2219
139 . . . . .	940	146, b. . . . .	2304
139, b. . . . .	1045	147 . . . . .	2397
140 . . . . .	1143	147, b. . . . .	2485
140, b. . . . .	1229		

THE END.

LONDON :  
PRINTED BY SAMUEL BENTLEY,  
Bangor House, Shoe Lane.





The legend of St. Katherine  
of Alexandria.

PR  
2007  
.K3  
1841



